יוֹם הַשְּׁבִיעִי הַשַּׁבָּת

ΣΑΒΒΑΤΙΚῊ ἩΜΈΡΑ,

Ἡμέρα Ἰμέρα,

Septima dies, Dies Deſiderabilis,

SABBATUM JEHOVÆ.

The Seventh-Day-Sabbath the Deſirable-Day,

The cloſing completing DAY of that FIRST

Created Week,

WHICH

Was, is, and will be, the juſt Meaſure of all ſucceeding Weeks in their ſucceſſive Courſes,

BOTH

For Working in the ſix foregoing DAYS, and for Reſt in the Seventh, which is the Laſt Day, by an unchangeable LAW of well-eſtabliſhed Order,

Both in the

REVEALED WORD

AND IN

CREATED NATURE.

The SECOND PART

By FRANCIS BAMPFIELD.

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The Ingenuous Reader is earneſtly deſired to correct the Errours in Printing, eſpecially thoſe that do much diſturb the ſenſe, and quite alter the meaning.

Errours in the Margin are thus to be corrected in the Second Part.

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Errours

Errours in the Printing are thus to be corrected in the Second Part.

FOr put it *page* 2. *line* 9. *read* I put it. *f.* that might *p.*2. *l.*11. *r.*that I might. *f.* שבעת *p.*4 *l.*23. *r.* עת שׁ *f.*Jehova *p.*7. *l.*11. *r.*Jehovah. *f.*elsewhere *p.*14. *l.*2. *r.*el sewhere. *f.*will *p.*14 *l.*3. *r.*wilt. *f.*face *p.*15. *l.*59. *r.*faces. *f.*Jehova *p.*17. *l.*8. *r.*Jehovah. *f.*should *p.*17. *l.*45. *r.*what should. *f.*into the other *p.*19 *l.*2. *r.* in the other. *f* but fix *p* 25. *l.*27. *r.*but fix *f.*joyned Prepolition *p.*25. *l.*57,58. *r.*Prepolition joyned. *f.*of the week *p.* 26. *l.*9. *r.* of the First week. *f.* of Mount *p.*26. *l.*39. *r.*at Mount. *f* more First *p.*26. *l.*58. *r.*more finite. *f.*Pronoun *p.*27. *l.*7,8. *r.*Pronouns. *f.*for this *p.*28. *l.*4. *r.*for his *f.*that day. That ſeventh *p.*29. *l.*47. *r.*That day, That ſeventh, *f.*prvaricating *p.*30. *l.*8. *r.*prevaricating. *f.*mind. The *p.*30. *l.*21. *r.*mind, The. *f.*Jehovas *p.*31. *l.*5. *r.*Jehovahs. *f.*Parts *p.*31. *l.*8. *r.*Ports. *f.*Beaſts *p.*31. *l.*8. *r.*Beaſt. *f* it. If *p.*31. *l.*14. *r.*it, If. *f.*Sixth. It *p.*31. *l.*47. *r.*Sixth, It. *f.*Promiſſaiy *p.*32. *l.*42. *r.*Promiſſory. *f.*breath and long *p.* 33 *l.*16. *r.*breathe and longe. *f.*ſervice they were to do. To *p.*35. *l.*56. *r.*ſervice, they were to do To. *f.*for one of the ſabbaths. In *p.*41. *l.*45. *r.*For, one of the Sabbaths, in. *f.*whether *p.*43. *l.*6. *r.*whither. *f.*a way *p.*44. *l.*1. *r.* away. *f.* After obſerve *p.*45. *l.*50. *r.*After, obſerve. *f.*of ſelf evidencing *p.*46. *l.*20. *r.*ſo ſelf evidencing. *f.*and the *p.*46. *l.*38. *r.* the. *f.*Chriſts *p.*48. *l.*18. *r.*Chriſt. *f.*invaluable *p.*48. *l.*23. *r.*infallible. *f.*mans *p.*48. *l.*34. *r.*mens. *f.*Paul a Phariſee *p.*52. *l.*7. *r.*Saul a Phariſee: *f.*victuoſo man *p.*52. *l.*26. *r.*virtuoſo-man. *f.*God *p.*52. *l.*56. *r.*good. *f.*the End; of *p.*53. *l.*3. *r.* the End of. *f.*Writers *p.*56. *l.*12. *r.*Witneſs. *f.*other wiſe *p.*56. *l.*25. *r.*otherways. *f.*Spiritual *p.*56. *l.*30. *r.*Spirituals. *f.*Euſtathius *p.*57. *l.*4. *r.*Euſtachius. *f.*to whom *p.*57. *l.*30. *r.*too when. *f.*this. *p.*59. *l.*15. *r.*this. *f.*Convention *p.*59. *l.*41. *r.*Conventions. *f.*to ſuffer *p.*61. *l.*51. *r.*ſuffer. *f.*the matter *p.*62. *l.*1. *r.*this matter. *f.*Threating *p.*63. *l.*5. *r.*Threatning. *f.*doth *p.*65. *l.* 19. *r.*do *f.*much *p.*67. *l.*19. *r.*muſt. *f.*muſt be on *p.*68. *l.*23. *r.*muſt on. *f.*ſinot ngle *p.*68. *l.*35. *r.*not ſingle. *f.*for Him *p.*69. *l.* 30. *r.*from Him. *f.*ſo die *p.*69. *l.*42. *r.*ſo did die. *f.*unto *p.*69. *l.*44. *r.*into. *f.*demen *p.*70. *l.*15. *r.*demon. *f.*as went before. and ſo *p.*70. *l.*53. *r.*As, went before, and So. *f.*clear *p.*71. *l.*6. *r* near. *f.*thereof *p.*71. *l.*11. *r.*therefote. *f.*Hiſtory *p.*71. *l.*15. *r.* his time. *f.*Tenſes *p.*72. *l.*19. *r.*Tenſe. *f.*deoote *p.*72. *l.*20. denote. *f.*of weekly *p.*73. *l.*8. *r.*of the weekly. *f.*appears *p.*73. *l.* 37. *r.*as appears. *f.*do *p.*73. *l.*54. *r.*doth. *f.*fifty ninth *p.*76. *l.*16. *r.*ninety fifth. *f.*hold forth *p.*78. *l.*9. *r.*held forth. *f.*week, and *p.*78. *l.*20. *r.*week, particularly, not between the Seventh day of the week, and. *f.*ope2ly *p.*78. *l.*23. *r.*only. *f.*injoyed *p.*78. *l.* 48. *r.*injoy. *f.*the land of Canaan *p.*78. *l.*58,59. ſtrike out the later of them. *f.*expreſſion *p.*79. *l.*53. *r.*expoſition. *f.*far they *p.*80. *l.*16. *r.*far as they. *f.*All-ſuſtering *p.*80. *l.*20. *r.*All-ſufficient. *f.*Chriſt 80. *l.*38. *r.*Chriſts. *f.*thirty *p.*80. *l.*49. *r.* three and thirty. *f.*of *p.*81. *l.*2. *r.*to. *f.*of it, the *p.*82. *l.*29. *r.*of it, Jehovah Ælohims Reſt, yet, this not prove that, the. *f.*there *p.*82. 42. they. *f.*purſued *p.*82. *l.*43. *r.*purchaſed. *f.*ſubſtance *p.*88. *l.*7. *r.*ſubſiſtence. *f.*But *p.*88. *l.* 33. *r.* Put. *f.* the erroneous *p.*88. *l.*57. *r.*the old erroneous. *f.*the formality *p.*88. *l.*58. *r.*the old formality. *f.*mans Converſion *p.*88. *l.*59. *r.*mans converſation. *f.*far Ruling *p.*90. *l.*9. *r.*far from Ruling. *f.* Enemy the Turk be *p.*90. *l.*15. *r.* Enemy be. *f.*according as to *p.*90. *l.*22. *r.*according to. *f.*proclaimed Mount *p.*90. *l.*49. *r.*proclaimed at Mount. *f.*it Peters *p.*90. *l.*59. *r.* in Peters. *f.* excellent *p.*91. *l.*30. *r.*exiſtent. The Turkiſh oppreſſing *p.*91. *l.*50. *r.* The Aſſyrian Babyloniſh oppreſſing. *f.*Returning Jews are called the Kings of the Eaſt *p.*91. *l.*48. *r.*Iſraelitites ſhall return from the Eaſt. *f.*Lamention *p.*92 *l.*16. *r.*Lamentation. *f.*for greater *p.*92. *l.*17. *r.*far greater. *f.*point any *p.* 92. *l.*29. *r.* point at any. *f.* Adoption, Redemption *p.* 93. *l.*6. *r.*Adoption, the Redemption. *f.*down to this *p.*93. *l.*31. *r.* down this. *f.*are com- *p.*93. *l.*36. *r.*are ſweet com-. *f.* Synonyms *p.*93. *l.*56. *r.*Synonymas. *f.*this love *p.*94. *l.*32. *r.* his love. *f.*another; A *p.*96. *l.*57. *r.*another word; A *f.* Bleſſedneſs of *p.*97. *l.*25. *r.*Bleſſedneſſes. *f.*feared him; *p.*100. *l.*21. *r.*fearing Him; *f.*tranſgranſſings *p.*100. *l.*39. *r.*tranſgreſſings. *f.*be larger *p.*100. *l.*48. *r.*be a larger. *f.*confeſſion *p.*102. *l.*17. *r.*confeſſion. *f.*innermoſt of the *p.*102. *l.*24. *r.*innermoſt of his. *f.*the Righteous, by faith he ſhall live? *p.*102. *l.* 37. 38. *r.* The Righteous by his faith, he ſhall live? *f.*bleſſedneſs, *p.*102. *l.*51. *r.*bleſſednesſes. *f.*ſanctifie *p.*103. *l.*14. *r.*ſanctifying you. *f.*expreſſed *p.*104. *l.*6. *r.*expected. *f.*was Hope *p.*104. *l.*9. *r.*was his Hope. *f.*of ſo much *p.*107. *l.*7. *r.*of much. *f.*of created *p.*108. 49. *r.*in ereated. *f.*as have *p.*109. *l.* 33. *r.*as has. *f* giving Inſtitution *p.*109. *l.*45. *r.*giving Iuſtruction. *f.*by the *p.*110. *l.*20. *r.*by this. *f.*thing *p.*110. *l.*44. *r.*things *f.*it *p.*110 *l.*59. *r.*its *f.*accompliſh *p.*111. *l.*2. *r.*accompliſhed. *f.*doth make *p.*113. *l.*29. *r.*doth not make. *f.*life *p.*114. *l.*1. *r.* light. *f.*obſervation in *p.*114 *l.*13. *r.*obſervation of. *f.*Degrees. *p.*115. *l.*1. *r.* Decrees. *f.*Wilderneſſes *p.*115. *l.*37. *r.*wilderneſs. *f.*where *p.*116. *l.*4. *r.*where-ever it is in every conſideration, and in every ſubject where. *f.* the law *p.* 116. *l.*16. *r.*a law. *f.*all Holy *p.*116. *l.*16. *r.*an Holy. *f.*Teſtament of Glory *p.*116. *l.*33. Teſtament-Glory. *f.*to rail it *p.*119. *l.*45. *r.*to nail it. *f.*under old *p.*121. *l.*4. *r.*under the old. *f.*do ſpeak of *p.*121. *l.*40. *r.*doth ſpeak of. *f.*by Faith in Grace *p.*122. *l.*41. ſtrike out that. *f.*to fame *p.*123. *l.*44. *r.*to tame. *f.*order lines *p.*125. *l.*38. *r.*orderlyneſs. *f.*not the law *p.*126. *l.* 11. *r.* the law. *f.*do theſe *p.*126. *l.*14. do not theſe. *f* alſo it is *p.*126. *l.*16. *r.*was it. *f.*this of *p.* 126. *l.*28. *r.*this Duty of. *f.*to the the *p.* 127. *l.*9. *r.*to the. *f.*ſtrenthen for *p.*127. *l.*13. *r.*ſtrengthen them for. *f.*bringing *p.*127. *l.*15. *r.*hindering. *f.*Chriſt's *p.*127. *l.* 19. *r.*Chriſt. *f.* this of *p.*127. *l.*51. *r.*this law of. *f.*and twentieth *p.*128. *l.*6. *r.*and two and twentieth. *f.*or *p.*128. *l.* 7. *r.* and. *f.*the thirty *p.*128. *l.*14. *r.*the end of the thirty. *f.*Truth *p.*128. *l.*19. *r.*Truths *f.*words written *p.*128. *l.*51. *r.*words were written. *f.*& 5.30. *p.*130. *l.*12. *r.*& 5.12. *f.*Mat.23. *p.*130. *l.*17. *r.*Mat.7.23. *f.*obliged *p.*130. *l.*23. *r* judged. *f.*Second; he *p.*130. *l.*31. *r.*Second word; he. *f.*words *p.*130. *l.*33. *r.*word. *f.*according to *p.*130. *l.*34. *r.*againſt. *f.*continud *p.*130. *l.*45. *r.*continued. *f.*there *p.*130. *l.*46. *r.*their. *f.*and dangerous *p.*130. *l.*47. *r.*and how dangerous. *f.*muſt an *p.*130. *l.*52. *r.*muſt be an *f.*heat *p.*131. *l.*30. *r.*heart, *f.*Poftery *p.*131. *l.*37. *r.*Poſterity. *f.*Judgement *p.*131. *l.*48. *r.*Judgements, *f.*Novelties *p.*132. *l.*13. *r.*Notices. *f.*obſerved *p.*132. *l.*20. *r.*obliterated. *f.*Second *p.*132. *l.*26. *r.*ſound. *f.*men, a *p.*132. *l.*33. *r.*men, beſides children, but a great mixture alſo a. *f.*of Mount Sinai alſo doth ſhew, *p.*132. *l.*40, 41. *r.* of, Mount Sinai alſo, doth ſhew, *f.*their *p.*132. *l.*49. *r.*there. *f.*when *p.*133. *l.*23. *r.*whom. *f.* and other the Kingdom *p.*133. *l.*23. *r.*and over the Kingdoms. *f.*not Jeruſalem *p.*133. *l.*28. *r.*not only Jeruſalem. *f.*to that *p.*134. *l.*53. *r.* ſo that. *f.* word *p.*135. *l.*20. *r.* words. *f.*and to preach *p.*135. *l.*24. *r.*when he came to preach. *f.*creature *p.*135. *l.*32. *r.*creatures, *f.*preaching and uniting to *p.*135. *l.*33. Preaching and Prophetying to. *f.*Prophets of *p.*136. *l.*4. *r.* Prophets under. *f.*under the Apoſtles of *p.* 136. *l.*6. of the Apoſtles under. *f.*the Principle *p.*136. *l.*21. *r.*the Principal, *f.*expreſſions, *p.*136. *l.*43. *r.*impreſſions, *f.*thus in, to *p.* 137. *l.*21. *r.*thus, into-. *f.*not for *p.*137. *l.*22. *r.*not only for. *f.*their Scriptural *p.*137. *l.*36. *r.*this Scriptural. *f.*calenders *p.*137. *l.*40. *r.*contradicters. *f.*Jehovah's time *p.*139. *l.*31. *r.*Jehoſhuah's time. *f.*Moab *p.*139. *l.*39. *r.*Noah. *f.*becauſe Iſraels *p.*140. *l.*11. *r.*becauſe of Iſraels. *f.*acknowledge *p.*140. *l.*43. *r.*acknowledgeth. *f.*Permen *p.*140. *l.*46. *r.*Penman. *f.* charge *p.*140. *l.*48. *r.*change. *f.*the proof *p.*142. *l.*57. *r.*for the proof. *f.*proomiſe *p.*345. *l.*21. *r.*Promiſe. *f.*its. *p.*145. *l.*34. *r.* it *f.*threatning *p.*146. *l.*15. *r.*threatnings. *f.* circumſtance *p.*148. *l.*40. *r.*circumſtances. *f.*but are *p.*148. 41. r. but what are.

A TRANSITION FROM THE FIRST to the SECOND PART.

IN this inquiringly-ſpirited Age, wherein there are ſuch high Pretendings, and coſtly attempts, and induſtrious diligences uſed to meliorate Philoſophy by experimental Diſquiſitions; putting other kinds of Learning upon ſome natural Advance, that *Arts* may be more *artful*, and *Sciences* may be more *Scientifick*; there is the louder Call given forth to the ingenious Profeſſors of the Chriſtian Religion to be upon a ſpiritual improve of thoſe excelling Knowledges of this Art of Arts, and Science of Sciences, which has treaſured up in it the moſt, both myſterious ſecrets, deep skills, and uſeful diſcoveries: Are other Talents traded withal, and ſhall this be napkin'd up? Give me a man, who has attained to an eminent degree, and is ſtill continuedly reaching after, and preſſing towards, larger meaſures of practical skilfulneſs how to live over believed Truths, how to improve Scripture-Convictions, how to fill up Chriſtian Duties, how to act ſanctifying Graces, how to mortifie Corruptions, how to overcome Temptations, how to exerciſe ſpiritual Senſes, how to bear croſſes, how to enjoy priviledges, how to carry on, and to order all the affairs of his particular lawful Calling in a Scripture-way for Kind, for Principles, for Rule, and for Ends, how to grow up into the later-day-Glory, how to walk with God, how to have diſtinct fellowſhip with the Father, as the Father; with his Son Jeſus Chriſt, the Mediator, as ſuch; with the Holy Spirit, as the Holy Spirit; in their ſeveral Offices and Relations: how to paſs into ſuch a myſtical membership as may be an Heaven upon earth, how to manifeſt and evidence an univerſal-growing holy-Conformity, both in knowledg and in obedience to an whole Chriſt, and to the whole Word of Chriſt; in ſhort, how to be really a thorow Diſciple of the LORD Jeſus, daily perfecting his Chriſtianity; bring me ſuch a one, and he ſhall be the wiſe man with me, whilſt the vain affecters of humane wiſdom may not expect to be advanced to ſuch a degree in this religious School of Chriſtian Learning. In the Firſt Part of my endeavours to promote Scripture-knowledges, I went over the Journal or Diary of the firſt created week ſo far as to the end of the ſixth day, culling out ſome few particular choice inſtances of *Ælohims* works in each of thoſe ſix foregoing days of that week, reducing

cing them to their true,proper,pure,primitive,created nature, or being, according to Scripture-Revelation,as an exemplary Specimen or proving tryal for the due advancement of Word-learning by the moſt approved and beſt-fitted means, thereby to diſcover and to correct ſeveral errours in Paganiſh Philoſophy, to reprove and to reform the lazy negligence and ſuperficial knowledg of ſome, to quicken and excite the induſtry of others, and to facilitate and direct their ſtudying,that,they may no longer deter themſelves from deeper reſearches into the incomparably beſt ſcience by any appearing difficulties. Having thus my ſelf had a ſpiritual view of the created World through a Scripture-glaſs: put it into the hands of the diſcerning Reader for him a while, to delight his eye with the clear proſpect of ſo beauteous an Object, that might a while withdraw,and feaſt my thoughts with ſweet meditations upon *Jehovah*, and upon his word,and his works. See, and admire,O my Soul, what a glorious ſtructure the wonder-working Creator hath ſet before thine eyes of Senſe, of Reaſon and of Faith! If thou aſcend into the higher Heaven *a*, there above the lower viſible world maiſt thou take a pleaſant view of *Jehovah*, Chriſt in his human glorified Nature, *the King of Kings, and Lord of Lords*,ſitting on the glorious Throne of his exalted Majeſty, at the right hand of his Father, negotiating all the weighty affairs of ſuch,more eſpecially, whom the Father hath given unto him! There he continually preſenteth himſelf and the All-ſufficiency and full ſatisfactorineſs of his ſacrifice and oblation, and the purchaſes of his paſſion, and the merits of his death! There he appears in a Court both of Juſtice and Mercy, as an Advocate before the face of God making interceſſion for thee, that, all procured benefits may be made effectual for thee! In that higheſt world, there mayſt thou ſee,thouſand times thouſands miniſtring before the LORD, and ten thouſand times ten thouſands of glorious Angels ſtanding before Him, theſe with the Spirits of juſt men perfectly ſanctified, worſhipping before the throne of God: and of the Lamb, where his Servants ſerve him, and ſee his face! O my Soul,be thou in the Spirit with thoſe, doing their work and enjoying their priviledg, by improving a myſtical Membership! Lo, there the new four-ſquared City, Chriſt's Father's houſe, which he is gone before to prepare, that He and His good Diſciples may be together there! Enter in there and take poſſeſſion of thy manſion! Behold, above this lower Firmament are the Treaſures of Rain and of Dew, of Snow and of Hail, of all the upper waters! when thou haſt been there, where thou hopeſt to be for ever, come down a while, and let thine Eye glance it ſelf upon the viſible objects of this middle world! ſeeſt thou the yonder azure expanſe! O what a goodly Canopy hath the LORD ſpread over thy head! obſerveſt thou what glittering ſpangles the ſtarry ſtuds are, what ſhining balls the Sun and Moon are! how glorious is their beauty, how golden are their beams,how operative their influences? All that vaſt ſpace of Heavens which my eye can compaſs, the Sun, the Moon and the ſtars theſe are thine, a Part of thy Portion: how uſeful a Creature is that light, by which other viſibles are diſcovered and diſcerned? Here mayſt thou ſee the cloudy bottles and the flying Fowls, Here is the Air in which thou doſt breath; ſtep one ſtair lower now and walk the earth a while. If thou well obſerveſt it in its ſeaſons, in its ſpringing verdure, how lovely doth it appear in it's garniſhed ornaments and green attire! green! a colour both pleaſing and ſtrengthening to the Eye; whereas, if it ſhewed its beauty only in white, it would dazle thy ſight into a blindneſs: O what admirable variety is there here! The graſs I tread on, how many are its kinds, of how great benefit is this: The herbs were made for my uſe, and they have often ſerved at my Table, and have been both for food and for medicine: how often have the flowers perfumed the Air for me, and brought me in their ſweetneſs, in their way of natural perception taking ſome kind of delight, that,their maker has put any thing into them that might be pleaſurable to me! How many are the ſorts of Fruit-bearing-trees, and how often have their fruits dropt themſelves to me, and yielded themſelves to my gathering,and ſeveral of them have travelled ſcores, hundreds, and ſome of them thouſands of miles,to viſit me, and to let me know from Chriſt that much of the end of their being was to find out my hand and to fill my mouth! How many ſprings have been flowing,and Rivers running, and wells filling,to afford me water! How often have I eaten of the kidneys of wheat, of the fineſt of the

a Revel.17.14. and 19.16. Pſal.48.2. Eſa. 14.13,14,15. Acts7.55,56. Job 26.6,7,9. and 37. 9, 22. Eſai.6.1. and 66. 1,2.

the flower! How often have the well-fed both of the flock and of the herd parted with their lives, to make meats and feasts for me? What shall I say, how many thousands of hands have wrought hard for me, who never saw my face, nor knew my name? The Ploughman, the sower, the reaper, the in-gatherer, the thresher, the winnower, the seller, the miller, the kneader, the baker; the carder, the spinner, the weaver, the dyer, the clothier, the taylor, with multitudes of more, and all these, under my LORD Jesus Christ, my Servants, employed by him for a supplying good to me! Shall I now dig deep and get into the bowels of this earth? O what a hidden Kingdom of subterraneous minerals is here! Here are the roots of those Trees, which have afforded their beams of Timber for my habitation! Here are the quarries of stone, which have yielded materials to raise up walls for me to dwell safely within! Here the Colliers dig hard to send in winter fewel to me! Here the Searchers after the mines, do find out the Tin and the Lead, the Iron and the Steel, the Brass and the Copper, the Silver and the Gold, which so often have brought me in some of their necessary Supplies. If I go down to the Sea, the great and wide Sea, in a Ship, there I may see the works of *Jehovah*, and his wonders in the Deeps, in the great waters, which are *b* under the earth. How large and how deep a Subject is there here to swim and to sail in? There are things creeping innumerable both small and great, there the Whales, the Sea-dragons do play in the troublesom Deep, at the bottom whereof is the mire of Depth, where is no standing. And now, my Soul, thy meditations have led thee to the lowest world, to Hell beneath; a place out of which the Creator will fetch the glory of his Justice; a place full of terrible confused darkness, a place of torment. Here I see *c* the two-leafed-doors, unfolding and opening of themselves before my thoughts, through which passage, when the damned are entred, these doors do close themselves over such *d*, and they are left to sink and to fall down into the gulphy, empty, space, a dark, dreadful deep, where are no walls to hang by, nor any stay to rest on, where the black passengers bound hand and foot are thrown down; being amazingly surprized with overwhelming horrour, full of fears they sink lower and lower *e*, till the bottomless pit of Hell do open its mouth upon them, gaping wide to swallow them down into a foul and hideous prison, a doleful place where are yelling Complaints, and howling noises, woful out-cries and frightful shrieks. Thus have I taken a short view of the manifold marvellous works of *Jehovah Ælohim*, as made in admirable wisdom! How ample and large, how clear and splendid, how illustrious and magnificent is his name in all the earth, who hath given his glorious Majesty above the Heavens! who, or what am I, that, he hath given me such an excellent formation, as to behold and admire, to acknowledg and confess his incomparable perfections in his gracious words, and in his glorious works? That, he made me a tongued Trumpeter to proclaim and to commend his power and skill in so wonderful a Creation? and that he has not taken me hence, before I left behind me some written, printed, Testimony of his Royal Excellencies. I was now passing into a Sabbath-enjoyment, as the last and best day of the Week, to take my sweet repose in him, who formed all these things, and who had brought forth such a world somewhat for me, vile unworthy sinful me. But that which was and is, through the Grace of God, an Holy Rest to me, has been, and is like further to be, through the corruptions of men, a troublesom Controversie from them. Must I now be made a man of contention, who have so much desired and endeavoured to be a man of Peace! My LORD is going forth in his comely Honour, riding upon the word of his Truth, and he will prosper: His Truth is victorious; for this must I be valiant and earnestly contend in his strength: For this end was he born, and for this cause came he into the world, that he should bear witness unto the Truth; Every one that is of the Truth, heareth his voice: Happy is he, who has a good report of the Truth it self.

b Exod. 20. 4. Deut. 5. 8. Psal. 24. 1, 2. Job 11. 9. 2 Pet. 3. 5. Gen. 1. 9, 10, 22.

c Job 38. 8, 9, 10. and 10. 21, 22.

d Job 26. 7. Luke 16. 26. Psal. 40. 2. Job 33. 22, 24, 30. Psal. 16. 10. and 49. 15. Ezek. 32. 18--32.

e Mat. 16. 18. Job 38. 17. Psal. 9. 17. and 107. 18. Job 33. 22, 24, 28, 30. Job 17. 16. Luke 16. 23--28. Prov. 15. 11. Mat. 11. 23. Esai 14. 9--15.

In the Order of my pursuit after the refining and raising of useful Arts and profitable Knowledges, I am now led to that day, the Seventh, which is the last day in the week, wherein *Ælohim* the Creator himself did Sabbatize; on this day he rested to contemplate his own Works: For, having now framed and disposed the glorious Fabrick and the goodly structure of the whole Universe; and having put it into its beauteous œconomy and regular Polity, he closeth the week with a day,

bleſſed above all the other foregoing days of the Week. The righteous cauſe of which ſanctified Day I am now to plead, againſt the many Contenders againſt it.

Having thus in a former Treatiſe, attended, followed and walked with *Ælohim* in ſome of his great Works on the ſeveral diſtinct ſix foregoing days of this created World; I am now brought to Sabbatize, and reſt with, and in, Him, on his Weekly-ſeventh-day-Sabbath. There are divers profitable Diſquiſitions that might be made with reſpect to the Seventh, which is the laſt, Day of every Week; For the advancement of this Holy Art, and for the Improvement of this Spiritual Science, which would be a great promoting to this uſeful Learning: As,

Q. Whether every Day of the week be of equal length? Particularly, whether the Seventh-day, which is the laſt day in every week, be not longer in time, and have more minutes in it, than the Firſt day of the week? If the Seventh-day be found longer in time, it has a concreated Excellency, in nature, unchangeable, dignoſcible to Senſe.

Q. Whether שַׁבָּת be from *Shabath*, or from *Jachab*? If from *Shabath*, there are many Truths and Duties which that word would clear up, and alſo demonſtrate the Obſervation of the weekly-ſeventh-day-Sabbath before the Promulgation of the Law of the Ten words at Mount *Sinai*.

Q. Whether קֵץ יָמִים do point out the daily and weekly ſeaſons of created, inſtituted time, for daily-evening-and-morning-Worſhip, and for weekly-Sabbath-Worſhip?

Q. Whether שְׁבִעַת יְמֵי and שְׁבִעַת הַיָּמִים do not in divers Scriptures ſet out the Seventh, the laſt, day of the Week? and this, in ſome places, before *Ælohims* proclaiming of the Ten words, at *Horeb*?

Q. Whether, the LORD Jeſus Chriſt, having riſen again the Third day according to the Scriptures, that Third day, be the Full complete Third day from the time of his burial? and what that particular large day of the week was? and what the certain hour of that particular large day was, in which He did actually ariſe? and what Scripture-evidence there is of this, which is queried, not at all in the leaſt to queſtion the Truth of his Reſurrection, which we firmly believe, but rather to ſtrengthen our Faith therein, and to promote Scripture-knowledg of the Doctrine of Chriſts Reſurrection, upon which the whole of the Chriſtian Religion doth ſo much depend, and for ſome other good ends?

For the preſent there are ſome weighty reaſons, why I do not interpoſe my own Apprehenſions about theſe *Queries*, but leave them to thoſe, who are of ſtudious inquiring Spirits, who by a deeper ſearch into the word of Truth in the Supplies of the Holy Spirit, may make thoſe Diſcoveries that will at once, both convince, and ſhame the ignorant-miſtaking-World: Whilſt, for the better ſatisfaction of ſerious ſeekers after Chriſts mind about the weekly-Sabbath, I ſhall in a Word-way, through the whole Scripture, where this Caſe is ſpoken to and of, treat of this one Enquiry, returning a plain, and, as I judge, a full Anſwer thereunto.

Q. Whether, the Seventh Day, which is the laſt Day in, and of, the Week, in the weekly Revolutions and orderly Returns thereof, has been from the beginning, and ſo continued to be all the old-Teſtament-adminiſtration of Grace through, and be ſo under the New Teſtament Diſpenſation of Grace all along to this Age of the Church, and will be ſo to the end of this World, the weekly-Sabbath-day?

A. The Seventh-day, which is the laſt day in, and of, the week, in the weekly Revolutions and orderly Returns thereof, has been from the beginning, and ſo continued to be all the Old-Teſtament-Adminiſtration of Grace through, and is ſo under the New-Teſtament-Diſpenſation of Grace, all along to this Age of the Church, and will be ſo to the end of this World, the weekly-Sabbath-day. The whole Scripture is profitable for this Doctrine, and for this Duty.

This cloſing part of the Hiſtory of the Creation is expreſs for it. When *Jehovah Ælohim* had finiſhed all his Works, relating unto the ſix foregoing days of this one week: *f* The LORD Chriſt now on the Seventh-day actually perfected, and will continue actually perfect in the whole, and in every part of it, His delegated-work, which he had made (adornedly-really to exiſt preparedly perfected,) and

f Gen. 2. 2, 3. Exod. 20. 10, 11. Hebr. 4. 3, 4.

and He did then Sabbatize, (and his will was, is, and will be, that from thence his people ſhall Sabbatize,) (ceaſing, reſting, from other motion and work of the forementioned creating kind) In a Day, that Seventh from all his Work, the which he had made, and he did and will bleſs (in word and in deed, in a continued way in the weekly revolutions of it, as long as weeks ſhall laſt in this world) That day, That Seventh, and he did and will ſanctifie (by ſevering it from a common uſe, and deſtinating it to an Holy Uſe, accomodating it to inſtituted Ordinances of ſolemn Worſhip,) the ſame, becauſe in it he hath ſabbatized, and will Sabbatize, from all his work, the which he had created (pure without ſpot or blemiſh of corruptneſs or uncomelineſs) for to make. This Seventh is a Number completely perfecting the Week: For, when ſuch a number of days hath filled up the week, then we begin again, with one, ſecond, third, fourth, fifth and ſixth, till it comes to another ſeventh: And there the Week in the continued revolutions thereof doth ſtill receive a perfective end. The *Greek* Interpreters *g* here (as in a many of other Scriptures elſe where) are Corrupters of the *Hebrew* Text, who do tranſlate, in the ſixth day, for the Seventh, and their pretended reaſon is frivolous, leſt the Heathen ſhould think, (miſtaking the phraſe) that *Ælohim* did work upon the Seventh-day-Sabbath. Whereas he had finiſhed the whole, and every part of his creating work upon the ſeveral ſix foregoing days of this one week of the created world: Only he did that on the Seventh-day, which was proper Sabbath-Work: As the *b* making of the Seventh-day, the reſting from other Functions upon it to inſtitute and obſerve Sabbath-duties, employments and priviledges, the bleſſing of it, the ſanctifying of it, together with his preſerving of the Creatures which he had made on the ſix foregoing days, and with his and his Fathers providential working to the upholding of them in their Being. Thoſe who do call the Firſt day the Seventh day, and the Seventh day the ſixth day, making the Firſt day to be both the Firſt and the Seventh day, and ſo do alter the names of the number of all the reſt, do invert the Order of nature in the Firſt Creation: For, although in conſiſtent quantity (ſuch as Extenſion of parts one beyond another,) there is not one, ſecond, third, fourth, and ſo on, or not one firſt, and another laſt, put into the nature of that created Being; becauſe, theſe are not really in the conſiſtent Nature thereof; it being conſiſtent altogether, and ſo the firſt part may be the laſt part, or the laſt part the firſt part, according to mens common notion, and reckoning and appointing of it to be ſo, the LORD not having inſtituted herein any ſuch Order of Numbring, where we are to begin, and how to go on, and where to end: yet, in quantity ſucceſſive, as in duration, and in time, this is of a different conſideration; both in the nature of the thing and in *Ælohims* inſtitution: For this is really ſuch in exiſtence, truly ſubſiſting, whether we imagine it or not; neither is it left in our power to our diſpoſal, to put them into any other Order than the creating Meſſiah hath, ſo far as doth reſpect his eſtabliſhed times and his inſtituted Seaſons: There is one day, a ſecond day, a third day, a fourth day, a fifth day, a ſixth day, and a ſeventh day, in the ſeveral ſucceſſive natures and durations of every one of them: Here is part after part by temporary ſucceſſion in a moſt direct line, and in its proper Partitions and terminating points, by an unchangeable Law, and well-ſetled-order, of the ſtanding Creation. The Work of the ſix foregoing Days *Ælohim* did reſt from (leaving man an example to follow him herein) on the Seventh-day-Sabbath. The Seventh-day is to be remitted unto Workers, who laboured in their ſeveral lawful Functions on every day of the week before; and *i* therefore *Ælohim* bleſſed this Seventh-day; becauſe, he himſelf reſted on it, and ſanctified it, unto *Adam*; the Sabbath was made *k* for *Adam*, for all mankind in him. He hath made, he doth, he will, make it a bleſſed day in its weekly returns unto the due diligent obſervers thereof, in obedience to his Command, in obſequiouſneſs to his Will, in Conformity to his Example, in Faith on his Truth, Power and Promiſe: For, this Day hath he ſevered unto his own ſervice alone. That Expreſſion *l*, For-to-make, or to-do, doth not ſo appear to belong unto, he had created, as to relate unto, he will ſabbatize, or ceaſingly reſt. The preceding Hebrew accent, doth ſomewhat teach this, which doth often diſtinguiſh; ſo that, it ſignifies that *Adam* and his poſterity ought to do this; to obſerve the Seventh-day-Sabbath, as holy and conſecrated to *Jehovah Ælohim*, it is their bounden duty to do the ſame: The like

g Gen. 2. 2.

b Mar. 2. 27. The Sabbath was made. Exod. 20. 11. Hebrew 4. 3, 4. John 5. 17.

i Exod. 20. 11.

k Mar. 2. 27. See Hutterus Hebrew.

l Gen. 2. 3. Here is, Him, This, It; The ſame, or ſome ſuch like relative to be underſtood (as Prov. 3. 27. Eccl. 2. 11.)

like phraſe we find *m* elſewhere in the *Hebrew*, to make or to do the Day of Sabbath, or the Sabbath: Which is to obſerve, to keep, or to celebrate it. The expreſſion is full, noting, that, that Inſtituted-Seventh-day-Sabbath-work may not be left undone for that time, or put off to any other ſeaſon, either before or after. Having thus ſomewhat explained and applyed the Expreſſions concerning the Weekly-ſeventh-day-Sabbath in its primitive Creation and unchanged Inſtitution; I am now to make a little way for the giving the Reader a more particular diſtinct full Account, according to the Scriptures of Truth, why I do judge that the Seventh-day, which is the laſt day, in every week, in the weekly Returns of it, is alone that particular peculiar day in every Week, which is the Weekly Sabbath-day, to be kept Holy unto *Jehovah Ælohim*, in obedience to his command, as ſuch, that is to ſay, as the alone weekly Sabbath-day. If any man hereafter will engage by Writing or Printing in this Controverſie againſt me, whereby to endeavour to build up, if he could, his firſt day, on the ruines of the Seventh-day-Sabbath; let him take notice and remember, that I mention my Judgment on this (as in other caſes) Subject-matter to be according to the Scriptures of Truth, and that I expect both he and I ſhould ſubmit our Judgment and Practiſe unto the Autoritative, deciſive Judgment of the Spirit of Chriſt in the word of Truth: Thoſe that do reſolve ſuch caſes of Conſcience about Duty or Sin into other Authorities, do judge, but according to appearance: That judgment which is *n* righteous judgment is ſuch as is according to the Scriptures: Words of Rightneſs, O how powerful are they! As for other arguing it hath not that Efficacy of convincing: *Pauls* way of reaſoning was out of the Scriptures, and his Method of proving was from the Scriptures; and *Apollos* took the ſame courſe to convince the erroneous: They are the Scriptures that we are to ſearch, which thoſe of *Beræa* did daily, even when a *Paul* was the Speaker to them, which did evidence them to be a good kind of Chriſtians and Believers. *o* Theſe Holy Scriptures are the Scriptures of Truth. The Word of Chriſt is the Word of Truth: It is The Truth. If any bring a Doctrine or a Reproof, or a Correction, or an Inſtruction, they ſhould have whatſoever things were written aforetime to be written for theſe; the whole Scripture muſt be ſhewn to be profitable for theſe, it was given for ſuch an end, That, the Man of God may be perfect, throughly furniſhed unto all good Works. We may not add unto the Word which *Jehovah* doth command us, neither are we to diminiſh ought from it, that, we may keep his Commandments, who is the God of his people, which he doth command us. Theſe Holy Scriptures are they which are *p* able to make us *wiſe to Salvation*: Though eminent Apoſtles, or an Angel from Heaven preach any other Goſpel unto us than we have received, we ſhould carry our ſelves towards him, as towards one excommunicate: If any, let him be what he will, though he have never ſo great a name for Learning and for Religion, do teach otherwiſe, and come not up to wholeſom Words, the Words of our LORD Jeſus Chriſt, (theſe are nouriſhing healthy food, other words not agreeing with theſe, are empty *q* Chaff) and to the Doctrine which is according to right Worſhip, we ſhould withdraw our ſelves from ſuch. It has been great encouragement and ſweet ſatisfaction unto me for divers years, that I have Chriſt and his Word, his Will and his Law for me in this Holy Conteſt: His ten Words or Commandments, how perfect and complete, how ſtanding and unchangeable a Rule of life are they in all and every of the matters of Duty to be performed, and of Sin to be avoided! *r* It was *Jehovah* Chriſt himſelf who by his Spirit from his Father wrote upon the two Tables, the Words of the Covenant, the ten Words or Precepts. This Scripture more eſpecially (I undervalue not any of the reſt, though this have its ſignal remark) cannot be broken: This is a perfect Law: Theſe words *Jehovah* ſpake, and he added no more. Chriſt would not have us ſo much as think, that he came to deſtroy (to diſſolve) the Law; he came not to diſſolve but to fulfill. He confirms it by an high Aſſeveration, that, till Heaven and Earth do paſs, one Jod or Chirek (one either Conſonant or Vowel, or any thing elſe originally belonging thereunto) ſhall in no wiſe paſs from the Law, till all be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt Commandments (and ſuch do the moſt of men compt the weekly Sabbath, though misjudgingly) and will teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven; but whoſoever ſhall do and teach men the ſame, ſhall

m Exod. 31. 16. Deut. 5. 12. 15. ſo, to do the Paſſover, Deut. 16. 1. Mat. 26. 18. Heb. 11. 28. To do the feaſt of Booths. Deut. 16. 13. עשות ποιῶ τὸ πα' ϗα'

n John 7. 23, 24. 1 Cor. 10. 15. and 7. 25, 40. 1 Cor. 15. 3. 14. Acts 17. 2. and 18. 28. John 5. 39. Acts 17. 11. Job 6. 25.

o Rom. 1. 2. 2 Tim. 3. 15. Dan. 10. 21. John 17. 17. 2 Tim. 2. 15. Rom. 15. 4. 2 Tim. 3. 16, 17. Deut. 4. 1, 2. Prov. 30. 5, 6. Revel. 22. 18, 19. Deut. 12. 32. Joh. 20. 30, 31. Gal. 1. 8, 9. 1 Tim. 6. 3, 5. Mar. 7. 7. - 13.

p 2 Tim. 3. 15, 17. Mat. 22. 29. Mar. 12. 24, 27. Gal. 1. 8, 9. 1 Tim. 6. 3, 4, 5.

q Jerem. 23. 28, 29, 30.

r Exod. 34. 28. and 31. 18. Deut. 10. 4. & 4. 13. Pſal. 19. 7, 8, 9. John 10. 34, 35. Jam. 1. 25. Deut. 5. 22. Pſal. 119. throughout. Joh. 15. 7, 10, 14, 15. Mat. 5. 17, 18, 19. Rom. 3. 31. Luke 16, 17, 29, 31. Pſal. 93. 5. and 111. 7. 1 Pet. 1. 23, 24, 25.

ſhall be called Great in the Kingdom of Heaven. This Law is eſtabliſhed: This Law or Teſtimony is ſure, or faithful, or firm, or conſtant; it endures for ever, it is ſtanding-abiding, continuing firm yet, and perpetually. This is the *s* Rule of the New Creature; by this muſt we walk: This is to be bound up and ſealed among Chriſts Diſciples: To the Law and to the Teſtimony muſt we refer all our Controverſies in Religion for Determination and Reſolution. If any ſpeak not according to this Word, it is becauſe *No morning-light is as yet in them.* Here is the full comprehenſive of what is our Duty to do: Where (or for what) no Law is, there is no Tranſgreſſion (or neither a Tranſgreſſion) Sin is not imputed, where is no Law; for, Sin is a Tranſgreſſion of the Law: Then a Soul is guilty, when it ſinneth againſt any of the Commandments of *Jehova*, in what ought not to be done, and ſhall do againſt any of them. This Law of the Ten words was put into the Ark, and this alone, and nothing elſe but this put there; in which it was ſo cloſed, as that it was not to be taken out or changed, having a Crown of gold, by *Jehovah*'s own appointment, put round about it. This particular Law of the weekly-ſeventh day-Sabbath has a ſpecial mark of *t* remembrance fixt unto it at the very entrance into it. This muſt not be forgotten to be kept Holy, and the Works of our particular Functions are expreſly prohibited to be done on it. This Seventh-day muſt be ſanctified, as the weekly Sabbath of *Jehovah* our God; becauſe, all and every of thoſe weighty Reaſons, which *Jehovah Ælohim*, the Law-maker, the Law-giver himſelf hath aſſigned, and rendred, (and no Reaſons can be ſo demonſtrative and convincing as thoſe which he doth give who is only wiſe,) from whence to inforce and perſwade Obedience to his Command in obſerving of a Weekly-Sabbath-day Holy to him, do properly belong and are applicable to the Seventh, which is the laſt, day in every Week in Order of time in the weekly returns of it: As the weekly Sabbath-day, and to no other day of the Week, as ſuch neither to the firſt, ſecond, third, fourth, fifth or ſixth day *u*. Six daies (in the week) we are to labour, and the Seventh day (in the ſame week) is the Sabbath: The Seventh-day, the ſeventh-day, has its peculiar Note of Honour put upon it *w*. There can be but one Seventh day in one Week in the weekly Order and Succeſſion of the Seven days, though each of the other foregoing ſix days in the week are one of ſeven; or one of the ſeven daily parts of weekly time: Every one of the other days of the week have another name, as one, the ſecond, the third, the fourth, the fifth, the ſixth. Only the laſt day of the week is called the Seventh day, and the Sabbath day; Weeks will be to the worlds end, concluded within the compaſs of Seven days. One of *Ælohims* Reaſons is, becauſe, he *x* reſted upon the ſeventh day, upon that, and that only, which is the laſt day in the week, and upon no other day in the week, as a weekly Sabbath-day. This Hiſtory of the Creation doth go this day over *y* three times, on, or in, the Seventh-day, the Seventh-day, the Seventh-day, *Ælohim* reſted; and again a ſecond time He reſted: Afterwards in *Moſes* time, a little *z* before Chriſt's Proclaiming of the Law of the Ten words at Mount *Sinai*, the Seventh-day, and the reſt or Sabbath on it, are ſeveral times mentioned, the Seventh-day, the Seventh-day, the Seventh-day; and a fourth time the Seventh-day: The Reſt of the Holy Sabbath (or a Reſting of Holy Reſt, for Sabbath ſignifies a Reſt.) a Sabbath, the Sabbath, the Sabbath, the People reſted on it. *a* At the Promulgation of this Law, this ſame Reaſon is reſumed again; *For in ſix days* Jehovah *made the Heavens and the Earth, the Sea, and all that in them is, and reſted the Seventh-day, and therefore* His people ought to reſt on the ſame day, as the Holy-Sabbath-day. The Scriptures do carry this further along after the Promulgation of it. *b* Six days ſhall men work, but on the Seventh-day, the Seventh-day, a Sabbath, a Sabbath of reſt, a Sabbath-day, the Sabbath, the Sabbath, *Jehovah* reſted on this day, and refreſhed himſelf. Six days thou ſhalt work, but on the ſeventh-day thou ſhalt reſt, thou ſhalt reſt. Six days ſhall work be done, but on the Seventh-day, there ſhall be to you an Holy-day, a Sabbath of reſt to *Jehovah*, the ſeventh-day is the Sabbath of reſt, the Sabbath; the ſeventh day is the Sabbath to *Jehovah*. Thus alſo in the *c* After-Prophets, in *Jeremiah*'s days, Bear no burden on the Sabbath-day, the Sabbath-day, the Sabbath-day, the Sabbath-day; ſanctifie the Sabbath-day to do no Work therein. The Sabbath-day, the Sabbath-day: Thus in *Nehemiah*'s time, that zealous Reformer would not ſuffer Ware or any Victuals

s Compare Gal. 6. 15, 16. with 1 Cor. 7. 19. Phil. 3. 16. Iſai. 8. 16. 20. Deut. 10. 4, 12, 13. Prov. 8. 8, 9. Prov. 6. 20-23. Jam. 2. 10, 11, 12. Luke 17. 19. Ezek. 18. 19, 21. Jer. 7. 23. 31. Lev. 16. 1. Mat. 28. 20. Rom. 4. 15. & 5. 13. 1 John 3. 4. Ezek. 18. 10, 11. Lev. 4. 1, 2, 13, 14. Rom. 3. 20. & 7. 7. 1 King 8. 9. Deut. 10. 5. Exod. 25. 16, 21, 22, 23, 24, 25.

t Exod. 20. 8-11. Deut. 5. 12-15.

u Exod. 20. 8-11. Deut. 5. 12-15. Gen. 2. 2, 3. Ezek. 46. 1. Luke 13. 14.

w Gen. 1. 5, 8, 13, 19, 23, 31. & chap. 2. 2, 3. Ezek. 46. 1.

x Gen. 2. 2, 3. Exod. 20. 11.

y Gen. 2. 2, 3.

z Exod. 16. 23-30.

a Exod. 20. 11.

b Exod. 31. 14-18. & 34. 21. (and 23. 12.) & 35. 2. Lev. 23. 3. Deut. 5. 14.

c Jer. 17. 19-27. Neh. 10. 31. & 13. 15-22.

als to be brought to be sold on the Sabbath-day, on the Sabbath-day, on the Holy-day, the Sabbath-day, the Sabbath, the Sabbath-day, the Sabbath, the Sabbath, the Sabbath. No burden shall be brought in on the Sabbath-day, the Sabbath, the Sabbath-day *d*. The New Testament also doth take special notice of this: The Seventh-day has the name of Sabbath or of Rest, given it there, above threescore times They rested (Christs followers were silent from the Works of their particular Functions) the seventh-day. The Seventh-day God did rest, the seventh-day from all his Works. None of all this is said of any other day of the week. Particularly not of the first; and therein the LORD Jesus Christ is the great Exemplary Pattern for his Disciples to imitate and to follow, he rested on that Seventh-day; and therefore his people must also rest on the same seventh-day. *e* Thus he himself doth argue. He was *f* the First-seventh-day-Sabbath-Observer, and under all the several Administrations of Grace, He called upon his People to do the same. In the days of his flesh here on earth after he was born of the Virgin *Mary g*, he through the Weeks of his life yielded Obedience unto this Command, by keeping the Seventh-day, as the weekly Sabbath-day, and no other day in the weekly return, as such: And this was, and is a part of that perfect Righteousness, which every sound *h* believer doth apply to himself, as his Plea of Justification in the sight of God for his Sin of Sabbath-breaking, and every such believer is *i* to conform in Sanctification to Christ in all the Acts of Christs Obedience to this Law of the ten words: He, as his Custom was, went into the Synagogue on the Sabbath-day, and stood up for to read. He taught the people, such as would give him the hearing, on the Sabbath-days. And whither shall we go to get our selves cloathed with Sabbath Righteousness, but unto him, putting on this Lord Jesus, and making this *Jehovah* to be our Righteousness? How can there be such an apt, proper, distinct, suitable, Sabbath-Righteousness from Christ, applyed to the Soul, but by those who make out after that weekly seventh-day-Sabbath-Righteousness, which was in its perfection in Christ? Those that observe any other day of the week, as the weekly Sabbath, cannot so directly go to Christ for such a days Righteousness, not particularly for the First-days Righteousness, as to a Sabbath; which First day Christ all his life through never observed, as the weekly Sabbath. He has left us an example (a Pattern, a Copy, such as Writing-Masters do leave to their Scholars) that, we should follow his steps. He that saith he abideth in Christ ought himself also *to walk even as he walked*: Because, as he is, so are we in this World, (if we keep to his Rule and Example, for the Scripture speaks of things as they ought to be, taking it for granted that they be so, and they are so, so far forth as Believers do act regularly like themselves, as doth become them.) According to this Pattern we have *k Paul* practising after Christs Ascention into Heaven, on every Sabbath-day; it was his Custom and Usage, his constant Practice *l*, the same Expression, that sets out Christs continued weekly observing of the Seventh-day-Sabbath that it was usual to him, is affirmed also of that eminent Servant of his; That, it was also usual to this *Paul*, O that the same might be truly testified of more in our Day, of Leaders and of their People, that, Christ might hold such forth before others and say: Here are they that keep the Commandments of God, and the Faith of Jesus: The Holy Seed of Christ and of his Church are such, as keep these Commands of God, and have the Testimony of Jesus Christ. O the happy Progresses, O the blessed goings on with a strait foot, of such as do his Commandments!

A Second Reason of his affixing to this Holy Law of the weekly Seventh-day-Sabbath, who is Wisdom essential, Wisedoms, All Wisdoms in one, is this: For that, *Ælohim* blessed the Seventh, which is the last day in the week, that and that only, and no other day of the week, as the weekly-Sabbath-day. Thus it was from the beginning, and thus it is, and will be to hidden ages of hidden ages. The blessing is its peculiar Portion, and what is Man that he will take away this Heritage of Blessing from the Seventh-day to endeavour to settle it on any other day on the first day particularly, where the LORD himself never so gave and secured it? *m* The Seventh-day, the Seventh-day, *Ælohim* blessed, the Seventh-day, he hath blessed it, he doth bless it, and he will bless it, and it shall be blessed. O blessed day, which *Jehovah* himself hath blessed; so blessed! This blessing was afterwards renewed, revived, solemnly, openly declared *n* at Mount *Sinai*, and affix'd to the seventh-

d Luke 23.56. Hebr.4.4.

e Exod. 20. 8-11.

f Gen.2.1,2,3.

g Luk.4.16,31. Mat.12.1,2,&c. Mar.2.23, &c. Luk.6.1,&c. & 13.10, 15. John 5.9, &c. Mar.1.21.& 3. 1,2,&c. Luk. 14. 1, &c.

h Rom.4.4, 6, 24, 25. Phil.3. 9. Rom.5.12- 21. Gal 4 4,5. Rev.19.& Isai. 45.23,24,25. 2 Cor.5.19,21. Rom.13.14. Gal.3. 27. Jer. 23.6.

i 1 Pet.2. 21, 22,23. Eph.5.1, 2. 1 John 3.3. 4. John 1. 16. 1 John 2.1-6. & 4.17. John 15.7, 10, 12, 14, 15. Mat. 11.27- 30. John 13. 34. & 12.49, 50. & 17. 8. 1 Cor. 11.1. Heb. 12.2. Mat. 5.16-19. Rom. 3.19-31. Mal.4. 2,4,5,6. and Rev.14. 12. & 12.17. & 22. 11,12,13, 14, 18,19.

k Act.13.14, &c, Act.17.1, 2,3, & 16.13- 16. and 18.4.

l Compare Luke 4. 16. with Act 17. 2. κατὰ τὸ εἰωθὸς αὐτῷ, As it was, so to Christ. so κατὰ τὸ εἰωθὸς τῷ Παύλῳ.

m Gen.2.2,3.

n Exod.20. 9, 10, 11.

seventh-day: *Six days thou shalt labour, but the seventh-day is the Sabbath*: In it thou shalt not do any work: For six days *Jehovah* made Heaven and Earth, the Sea, and all that in them is, and rested the seventh-day: Wherefore *Jehovah* blessed that day, that Sabbath, the blessing is gone forth for this Seventh-day-Sabbath irreversibly from the Mouth of *Jehovah Mashiach* himself: It has his Applaud and approve for its due estimation and deserved renown, its noble majesticknes and Royal imperialnes. How many are the Prerogatives and Priviledges which he hath Conferred upon it! Christ is the Seventh-daies-benedictor and benefactor. This is the day which he hath Dedicated to the Instituted worship and service of *Jehovah Ælohim*; A day greatly to be desired and delighted in by his Children, Friends and Servants, as a day of holy rest, and of Heavenly joy; A day of sweet converse between him and his Saints: A day that calleth upon them for a singing-shouting-triumphing-rejoycing-frame! and therefore there is a peculiar *o* Psalm fitted for this purpose, to this end: Thus is the Crown of special Benediction put upon the head of the Seventh-day, and no other foregoing day of the Week is to share with it in this princely honour. *p Jsaiah*, that evangelical Prophecier and Preacher, has from *Jehovah* Pronounced those Blessed even to admiration, (O the happy Progresses, O the happy goings on of such!) that do keep this Sabbath, and not prophane it! They shall enjoy many a covenant-favour! O how choice Spiritual blessings are there that do visit the Hearts of Holy observers of this Seventh-day-Sabbath! under the New-Testament Administration, O what a Blessed day did Christ make it to be unto some, whose sick bodies he healed, whose sinful Souls he pardoned, whose sadned Spirits he comforted; unto whom his Gracious words were converting and Restoring, teaching and enlightning, quickning and strengthning, whom he met in Sabbath ordinances, and gave them the Blessing of this separated day! and how many a Soul had cause to bless the LORD for ever, who so prospered *Pauls* labours on the *q* Seventh-day-Sabbath, for blessing, for good to them! Christ taught daily in the Temple, and *Paul* was often in the Synagogues on the foregoing daies of the Week, and much good was done thereby, but the whole Scripture doth take peculiar notice of this, That, the Seventh-day as the Weekly Sabbath-day, carried away the Sabbath-blessings, which no other day in the week did, though the LORD do bless his People every day, yet not with Sabbath-blessings, but only on the seventh-day. *Ælohim* gave a Special Blessing, an appropriated Blessing, to this day above all the other daies. So true and good is that saying of Christ still, That *r* this Sabbath was made for *Adam*, for Man, for a blessing to him, every way for his cheifest and choicest good. It was Christs counsel to his Disciples, *s* that, when troublous times would be some years after his Ascending into the highest Heavens, they would be much in Prayer, that, upon the Enemies Invading their Land, their flight might not be on the Sabbath, lest they should be hindered from, or disturbed in the Blessings of that seventh-day, which alone has the Name of the Weekly Sabbath. Thus is the whole Scripture profitable for the clearing and confirming of these two Reasons of Christs Assigning, as I am now also further to manifest, that, it is so for his third Reason which is this, because *Ælohim* sanctified the seventh, which is the last day in every week, that and that only, and no other day of the week, as the Weekly Sabbath-day. Thus at the *t* First Creation and Institution; the seventh day, the seventh-day, the seventh-day, *Ælohim* sanctified it, because, that, in it he had rested from all his work, which he Created, for to make or to do. He hath sanctified this same seventh-day, he doth and he will sanctifie it, setting it apart as the only weekly Sabbath-day, for Spiritual services and for other holy ends, he segregated it from all prophane common employments and usages, and dedicated it to his own peculiar worship. It was not to be reckoned nor counted amongst vulgar daies, but was to be had and held *u* as solemn and sacred, holy and honourable, desirable and delightful. He hath put a difference between this seventh day and other daies, by way of Excellency, in a dignifying manner, by appropriating and severing of it in the special holiness thereof, from ordinary foregoing week-daies, that are but of a common rank, that it may be singularly filled up as becometh the sanctity or holiness of it. By this derived or relative sanctity, it is the peculiar appropriate day of *Jehovah Ælohim*. He has separated Ordinances

o Psal. 92. title compared with the rest of the Psalm.
p Isai. 56. 1-8 reade and consider, how many special Blessings are here made over.
q Act. 13. Act. 17. Act. 18.
r Mar. 2. 27. τὸ σάββατον
s Mat. 24. 20.
t Genes. 2. 2, 3.
u Isai. 58. 13.

for his ſeparated People on this ſeparated day! O how holy is *Jehovahs* ſeventh-day-ſabbath on which he would have his Worſhippers to be ſo Holy! All here, in this Hiſtory of the Creation is actual and real, Anticipations here, have no ſuch place as thoſe pretend who would have this ſanctification of the ſeventh day, as a Weekly Sabbath, to be only in *Ælohims* Decree and deſtination, as if it took not place actually till the proclaiming of the Law at *Mount-Sinai* which was above two thouſand years after; for, this Scripture, as others alſo collated with it, do evidently ſhew that it was thus ſet apart, from the beginning of the World from *Adams* time and ſo downwards. This Hiſtory doth treat of Exiſtences, of Beings in their Created nature: As *Ælohim* reſted on that day Actually, and it was made for *w Adam* and for his poſterity for that purpoſe and end, that he and they might ſanctifie it, and that it might be a bleſſed day to him and to them. The Creator and maker of daies did put apart the ſeventh-day from all and from every of other daies for peculiar uſes and Ends. The Proof is convincing enough to the Ingenious and unprejudiced, that the ſanctification of the ſeventh-day-Sabbath, was before the promulgation of it at *Sinai*: *Moſes* ſpeaks of it, as of a thing known, uſing the ſame reaſons and grounds of equity, and much in the ſame words, which *Ælohim* himſelf uſed in the proclaiming, and referring to the firſt inſtitution of *x* labouring on the ſix fore going daies and Sabbatizing on the ſeventh, where the ſeventh day is mentioned four times, and Sabbath, Sabbatiſm, Reſt, Reſted, about ſix times, declaring, that, in times paſt, of old, *Jehovah* had given the Sabbath for this end, that in it there ſhould be a ceaſing from ordinary Labour, and accordingly the People reſted on the ſeventh-day-Sabbath; at *Mount-Sinai* the promulgator of this Law himſelf delivers his mind to be ſtill the ſame in much plainneſs of ſpeech, *y* ſix daies thou ſhalt labour, but the ſeventh day is the Sabbath, in it thou ſhalt not do any work, for, ſix daies *Jehovah* made the *Heavens* and the *Earth*, the *Sea*, and all that in them is, and reſted the ſeventh day, wherefore *Jehovah* hallowed the Sabbath day, he ſacrated it, conſecrated it, ſanctified it, reſtored it to its holy uſe, he ſpiritually diſtinguiſhed it from the other foregoing ſix daies of the week: Setting it apart for his more ſolemn worſhip and inſtituted ſervice: And thus you may carry this ſanctification of it through the reſt of the Scriptures that do treat on this ſubject; for, the People of God all along were Sabbath-keepers, and *Ælohim*-worſhippers: They remembred this as that word of memoir and of remark, bringing in this Law upon their hearts as of ſpecial obſervance. *z* The ſanctification of the ſabbath doth ſet out ſometimes, the whole worſhip of God; for, where this is duly obſerved it doth promote all other religion; and it is put Prophetically by *Iſaiah* for the ſpiritual worſhip under the New Teſtament diſpenſation; it was inſtituted to the end, that, ſolemn ſervice might be performed to the LORD therein: *a* therefore did his People hold publick conventions on the ſeventh day-Sabbath, when they aſſembled to read, to Interpret, and to hear, the word of *Jehovah Ælohim*: And theſe were ſtated ordinances on every ſuch day: Then they put up their publick requeſts, and made Prayers to the LORD; they then pleaſantly ſang ſongs to him, they had ſpiritual conferences, holy Arguings, heavenly meditations, merciful actings: It being a day of ſpiritual delight, of heavenly joy, and of high praiſing: Then they offered up inſtituted ſacrifices unto him, to the honour of his name: Which ſacrifices now under this adminiſtration are ſpiritual, glorious, heavenly, acceptable to God by Jeſus Chriſt. Thus, and in ſuch like holy ſervices is it to be *b* ſanctified by us. The ſeventh-day-Sabbath is therefore ſaid to be *c* holy unto the LORD's People, as it is holy in its Inſtitution, and holy unto *Ælohim*.

And now, is it not great and good reaſon, that theſe reaſons of *Ælohims* own giving ſhould have a convincing-cogency, and winning perſwaſiveneſs upon our hearts to yield obedience unto this holy Law of his, which is every way ſo deſigned and fitted for our own Good?

I paſs on to ſome other ſpiritual proofs of this: After long and ſerious ſearch into the whole ſcripture about this matter, I find, that all the Scriptures through, where the holy Spirit doth ſpeak of a weekly Sabbath day, there the name and thing of a weekly Sabbath is given only to the ſeventh, which is the laſt day of the week, in the weekly revolutions and returns, and ſucceſſive courſes of it, and to

no

w Mar. 2. 27. Heb. 4. 3, 4.

x Exod. 16. 23. 30.

y Exod. 20. 8, 9, 10, 11.

z Iſai. 56. 2–8. & 66. 23.

a Lev. 23. 3. 2. King. 4. 23. Mar. 1. 21. & 6. 2. Luk. 4. 16, 17, 31. & 6. 6. & 13. 10. Act. 13. 14, 42, 44. & 17. 2. & 18. 4. Act. 13. 15, 27. & 15. 21. Act. 16. 13, 16. Pſal. 92. title compared with the reſt. Numb. 28. 9, 10. 1. Chron. 23. 31. 2. Chron. 2. 4. & 8. 13. & 31. 3. Nehem. 10. 33. Ezek. 45. 17. & 46. 1, 4, 12. 1 Pet. 2. 5.

b Deut. 5. 12.

c Exod. 31. 14, 15. Neh. 9. 14. Exod. 16. 23. Iſai. 58. 13. Neh. 8. 9, 10, 11. & 10. 31. Exod. 35. 2.

no other day of the week as a weekly-Sabbath-day: That, there *is* no Command given for the Observation of any other day in the week as the weekly-Sabbath-day but only of the seventh day: That, there is no promise made to the observing of any other day in the week, as the weekly Sabbath-day, but only of the seventh day; and that there is no threatning either Denounced against or executed upon any, that have not observed any other day in the week, as the weekly-Sabbath-day, but only against and upon such as observed not the seventh-day as such. If it be thus, then how nameless, how Commandless, how promiseless, how threatless, is the first day of the week, as to this matter of the weekly-Sabbath-day? Examine and search we the Scriptures in this case. All the Scriptures through, where the holy spirit speaks of a weekly-sabbath day, the name and thing thereof, that is, of such a weekly-Sabbath-day, is given only to the seventh, which is the last day in the week, in the weekly returns of it, and to no other day of the week as a weekly-Sabbath-day. *d* On the seventh-day, the seventh-day, the seventh-day, *Ælohim* Sabbatized, he Sabbatized. *e* The seventh-day, the seventh-day, the seventh-day, the seventh-day, the rest of the Holy Sabbath, a Sabbath, the Sabbath, the Sabbath, the People rested on it. *f* The seventh day is the Sabbath; in it thou shalt not do any work. The *g* seventh day is the Sabbath, in it thou shalt not do any work. In the seventh is the *h* Sabbath of rest. The seventh day a Sabbath of Rest. The seventh day *i* the Sabbath of rest: Scores of times in the Scripture of the old testament, the seventh day is called the Sabbath. Several times also in the new Testament, about threescore times. The LORD Christ himself speaking Prophetically cals it *k* the Sabbath-day. Divers times in the Historie of the *l Acts* of the Apostles after Christs Ascension to his Father. Every Sabbath *Paul* reasoned in the Synagogue as his manner was. *m* No other day in the week is called the Sabbath-day. This some of the most Learned amongst the adversaries of the seventh day, having been convinced of, and finding their labours fruitless in searching after the name Sabbath to be given to the first day of the week, which is no where done, they rather oppose the name Sabbath, as not fit to be used now under the new-Testament-administration of Grace, as applyed to the weekly seperated day for Holy rest and worship; they reject it themselves, that, others too might the more abhor it, by giving it an ill name, miscalling it, the *Jewish*-Sabbath: So that these Enemies themselves being Judges, they confess, that all Churches do call the seventh day alone, by the old name, Sabbath. It was *n* the seventh, this seventh day; (it is double-Articled,) on which God rested from all his works. Consider further, there is not all the Scriptures through, any command given for the observation of any other day in the week as the weekly-Sabbath-day, but only the seventh which is the last day in the week, in the weekly return of it. At the first Creation of this seventh day It was instituted for *Adam* to do it, and observe it, as the weekly Sabbath day, Thus before the Law was proclaimed, how long refuse ye to keep my Commandements and my Laws? *Jehovah* hath given you the Sabbath: Let no man go out of his place *o* on the seventh day, (for to gather *Manna*, or to do any other servile work.) So the People rested on the seventh day. Thus at the time of Promulgation. *p* Remember, or to remember, the Sabbath day, to keep it holy: Six daies shalt thou labour, and do all thy work, but, the seventh day is the Sabbath of *Jehovah* thy God. In it thou shalt not do any work: It expresseth both a precept what to do, and a prohibition what not to do. *q* Keep the Sabbath, to sanctifie it, as *Jehovah* thy God hath commanded thee: Six daies shalt thou labour, and do all thy work, but the seventh day is the Sabbath of *Jehovah* thy God: In it thou shalt not do any work. So expresis is this word of the Law-giver himself. After the proclaiming of this Law, *r* six daies thou shalt do thy work, and on the seventh day thou shalt rest. Verily my Sabbaths ye shall keep, said *Jehovah*, ye shall keep the Sabbath, six daies shall work be done, but, in the seventh is the Sabbath of rest. *s* Six daies thou shalt work, but on the seventh day thou shalt rest: In Earing-time, or Plough-time, and in Harvest, thou shalt rest, during the seventh-day-Sabbath. If any time had more colourable plea for working than other, the Ploughing-time and the Harvest-time were the seasons; the one to prepare the Ground and to cast in the Seed; the other to reap and gather in the Fruit and increase. Tillage was necessary for Harvest, Har-

d Gen. 2. 2, 3.
e Exod.16.23 --30.
f Exod.20.10, 11.
g Deut.5. 14.
h Exod.31.15. & 35.2.
i Levit.23.3.
k Mat.24.20.
l Act.13, 24, 27.& 15.21. & 16.13.& 17.2.&18.4.
m Luk.13.14.
n Heb.4.4.
o Gen.2.2.3. Exod.16.28. 29.30.
p Exod 20.8, 9,10.
q Deut 5.12, 13,14.
r Exod.23-12. & 31.13,14,15.
s Exod.34.21.

veſt was neceſſary for ſuſtenance, yet the holy reſt of the Sabbath muſt not be broken for theſe. The prohibition reached in the very letter of it, againſt theſe times. Again, *t* theſe are the words which *Jehovah* hath commanded, that ye ſhould do them, ſix daies ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a Sabbath of reſt to *Jehovah*. If any handy-work were to be ſpoken for, as an exception to this general rule, Tabernacle-work was the work: *u* yet this Law of the ſeventh-day-Sabbath muſt not be tranſgreſſed for the carrying on of ſuch work for the preparing, finiſhing, and erecting, of the Tabernacle, though it were the appointed place under that diſpenſation of Grace for the publick Inſtituted worſhip and ſervice of God. *w* Ye ſhall keep my Sabbath, again, ye ſhall keep my Sabbath, and a third time, in *Leviticus*, ye ſhall keep my Sabbaths. the like we have in the Books of the Prophets, *x* carry not forth any burden out of your houſes on the Sabbath day, nor do any work, but, ye ſhall hallow the Sabbath day, according as I commanded your Fathers, ſaid *Jehovah* by *Jeremiah* to the People of God in his time, much the ſame we have in *y Ezekiel*, bringing in the LORD thus beſpeaking his People, I *Jehovah* your God; walk in my ſtatutes, obſerve my judgments, and do them, and Hallow my Sabbaths. The ſame Prophetically in another place, thus ſaith *Adonai Jehovah*, the gate of the inner Court that looketh towards the Eaſt ſhall be ſhut, the ſix working daies, but, on the Sabbath it ſhall be opened: But, the gate ſhall not be ſhut until the Evening. The Prince ſhall offer the burnt Offering on the Sabbath-day. Thus after the return from the Babyloniſh Captivity, *z* Zealous *Nehemiah* reproves the tranſgreſſors of this law and Command of the ſeventh day-Sabbath, what Evil thing is this that ye do, and profane the Sabbath-day? I commanded and charged, (ſaith he: This he did in purſuance of *Jehovahs* Expreſs command and charge;) that, no burden be brought in on the Sabbath day, I ſaid unto the *Levites*, that, they ſhould cleanſe themſelves, and come and keep the gates, to ſanctifie the Sabbath-day. The ſame is mentioned in *a* the New-Teſtament, the holy Women had Reſted on the Sabbath-day according to the Commandement. *b* They, who were no friends to Chriſt, could yet acknowledge this in the Principle for the matter of Right, though they misjudged in a matter of Fact, in point of practiſe and in a particular Caſe, there are ſix daies in which men ought to work, and not on the Sabbath. In obedience to this Law and Command of Chriſt it was that *c Paul* preached, and the People heard the word of God on this Sabbath-day, ſome years after Chriſt was Aſcended up into Glory. Whither can the Obſervers of the Firſt day (as the Weekly Sabbath-day) go to find out Commands in the whole Scripture for their day? One of the adverſaries of the ſeventh-day-Sabbath, who appeared in Writing againſt a Letter of another to him, upon his own deſire, which conteined ſome reaſons and Scriptures for the weekly-ſeventh-day-Sabbath, He, in delivering his Judgment concerning the Firſt day, upon this Queſtion, whether there be any Expreſs word for the Inſtitution of the firſt day of the week to be obſerved as the Lords-day, the day for his Weekly Sabbath? has theſe paſſages; we might ſay, that, it might be Inſtituted, though it be not Recorded, (he meaneth in the Scriptures.) When and where; and again, tis acknowledged, ſaith he, we have no expreſs word, in ſo many letters and Words or Syllables, for the Inſtitution of the Firſt day of ſeven. And a Third time, what if it ſhould be ſaid, that he, (that is, that Jeſus Chriſt the Mediator,) did according to his Power actually change the day, though when, and how, it be not recorded? And a Fourth time, why might he not Inſtitute this, (he intends the firſt,) day, although it be not expreſſed, when or where, and though it be not recorded? Obſerve here, thou who readeſt this with a deſire to have the mind of Chriſt in this matter: Suppoſe in the ſerious tenderneſs of thy Heart thou ſhouldeſt enquire of this Anſwerer, whether there be any Inſtitution of the Firſt day of the week, to be Obſerved as the Weekly Sabbath-day under the New-Teſtament, in the Room of the weekly ſeventh-day-Sabbath; and he ſhould ſay, there may be an Inſtitution of the Firſt day of the Week as the Weekly-Sabbath-day, though it be not recorded, Suppoſe thou ſhouldeſt further ask, when, for the time, might this Inſtitution be, if it were at all? And he ſhould reply, there might be an Inſtitution, though it

t Exod. 35. 1, 2.

u Compare Exod. 31. 13. 17. with the foregoing part of the Chapter.

w Levit. 19. 3. 30. & 26. 2.

x Jerem. 17. 22.

y Ezec. 20. 19. 20. & 44. 24. & 46 1, 2, 4.

z Nehem. 13. 17, 19, 22. *Nehemiah*, being Lord Deputy, would not ſuffer any to keep ſhambles, or a Fair on the Seventh-day-Sabbath, nor to do harveſt work in harveſt-time on that day.

a Luke 23. 56.

b Luke 13. 14.

c Act. 13 14. -44 & 16. 13. & 17. 2. 3. & 18. 4.

it be not recorded when for the time. Put case, thou demand of him further, where, for the Place might this supposed Institution be? And he should tell thee there might be an Institution though it be not Recorded, where for the place. Upon this, thou further propoundest this to him, how is this pretended Institution for the occasion or manner, that, I might be somewhat Directed in my practise, if it were manifested to be my Duty to observe the first day, as the weekly Sabbath-day? To which he should return thee these words: there might be an Institution, though it be not recorded how for the occasion or manner. Can such answers as these give thee any Convincing Demonstration or satisfying Evidence? What? After all thy Trading in Sabbath-Religion wilt thou at last be sent thou knowest not whether, to pretended unwritten verities for thy Religion? Art thou under any Obligations of Conscience in these matters, to beleive further than what is *d* written? Can thy spiritual Appetite *e* savour in such Cases, what is not written? As for any other Framed, Fancyed, Forged, Grounds of Instituting the First day as the weekly Sabbath-day, from pretended practise of the Apostles for this end, in this, or any other Author I meet with, or from what other Reasons Conjecturally, unscripturally suggested, it will be spoken unto in its place: Only here is one part of the fore-mentioned passage, which I would write somewhat about, lest the force of the answerers Arguing should be thought to be passed by unobserved, which is that expression, (according to his Power) whereby the answerer intends, that, Jesus Christ as Mediator had Power to Change the Weekly Sabbath from the Seventh which is the last day to the First day of the Week. What Power the LORD Jesus Christ as Mediator has received, I thankfully acknowledge, and through Mercy and Grace purchased by him for me, and freely, richly given from the Father to me, in the supplies of the holy Spirit, I have been for several years an applyer of, a liver upon, and somewhat an Improver of, though I find great cause to be deeply humbled, for that, I have put it to no better use. As for the Power of Christ, considering him as mediator, we have it from his own Mouth *f* in his life time; that, the Father had given all Judgment unto the Son: That the Father hath given unto Christ Power to do Judgment, because, he is the Son of Man, that, the Father hath given all things into his hand. And a little before his death, that, *g* the Father gave him power of all Flesh: And after his Resurrection, that *h* unto him all Authoritative Power was given in Heaven and on Earth. This is my Faith and my Food: Yet withal it must be considered, that Christ, as Mediator, was one put into Office by his Father, and sent by him in a delegated Function, having his proper work assigned him: And thus, his Power was Limited. Let us search whether the whole Scripture be profitable for this? In the Law of *Moses*, *i* there is a Prophesie, that, *Jehovah* the *Elohim* of his People would raise up unto them a Prophet, (meaning the LORD Jesus Christ, as is manifest by a collation of those other Scriptures which do so interpret this,) from the midst of them, of their Brethren like unto *Moses*, unto him they were to hearken, and I, said *Jehovah* the Father, will give my words into his Mouth, and he shall speak unto the People, all that I shall Command him: And it shall come to pass, that, the Man who will not hearken to my words, which he shall speak in my name, I will require it of him. Remark here: It was the Father who raised up Christ to this Office of being a Prophet, they were the Fathers words which were given into Christs Mouth: and Christ was to speak unto the People all that which the Father should Command him: They must be the Fathers words, and it must be in the Fathers Name, that Christ was to speak. To this Clause in the Commission must Christ keep close: And accordingly so he did. In the Book of the after-Prophets you may read *Jehovah* the Father thus speaking concerning his Son Christ, *k* behold, my servant whom I uphold, mine Elect, my Soul delighteth, I have given my spirit upon him; he shall bring forth Judgment to the Nations: Christ as Mediator, was his Fathers Servant, he took upon him the Form of a Servant, and the Servant must keep close to the will and word and Command of him whose Servant he is, especially in this case, where all and every of the words, and wills and Commands of the Father are Holy, just and good. And it is fore told of Christ, that, he would when he had a bodie Prepared for, and taken to him, thus bespeak his Father, *l*

d John 20.30. 31.
e 1 Cor. 4.6.
f John 5.22, 27. & 3.35.
g John 17.2.
h Mat. 28.18.
i Deut. 18.15, 18, 19. Acts 3.22. & 7. 37. compared.
k Isai. 42.1. compared with Mat. 12. 18. & Phil. 2.6, 7, 8.
l Psal. 40.8, 9, 10. compared with Mat. 26.39. & Mar. 14.36. & Luke 22.42. & Heb. 10.9.

1

I take pleasure, O my *Ælohim*, to do thy well-pleasing, thy will: (as Christ else where, in the history of this) not as I will, but as thou: Not what I will but what thou will: Not my will but, thine be done: Lo I come to do thy will; I utter thy truth, and thy Salvation, I do not conceal thy bountifulness and thy Faithfulness in the great Congregation: Christ did not in the least go beyond or beside his Fathers will and word. The New Testament is full of this. *m* The sitting at Christs right (Hand) and at his left, was not in Christs Power to give; but, (or except, or if not) to those for whom it is prepared of my Father, so Christ told the Sons of *Zebedee* and their Mother. It was his to give, but only to such as were specified in the Fathers Grant to him. *n* Thus he elsewhere affirms of himself, what the Son hath seen and heard, that he testifieth, (no more, no less, no other than that,) he whom god hath sent, (that is, Christ whom the Father hath sent,) speaketh the words of God: My meat is, that, I do the will of him that sent me, and Finish his work: The Son can do nothing of himself, except he see the father do it; whatsoever he doth, also doth the Son likewise. I can of my self do nothing. I seek not my will but the will of the Father that sent me. The Father gave me works to finish: The father himself hath sent me: Iam come in my Fathers name: *o* I came down from Heaven, not to do mine own will, but the will of him that sent me: *p* my Doctrine is not mine, but his that sent me, If any man will do his will, he shall know of the Doctrine, whether it be of God; or whether I speak of my self; he that speaketh of himself seeketh his own Glory, but he that seeketh his Glory that sent him, the same is true, and no unrighteousness is in him: I am not come of my self, but, he that sent me is true. *q* I do nothing of my self, but, as my Father hath taught me, I speak these things, I do alwaies those things which he hath appointed. I speak that which I have seen with my Father, I came not of my self but he sent me; *r* I have not spoken of my self, but, the Father which sent me, he gave me a Commandment, what I should say, and what I should speak, and I know, that, his Commandment is life everlasting: Whatsoever I speak therefore even as the Father said unto me, so I speak *s* the words that I spake unto you, I speak not of my self; the word which you hear is not mine, but the Fathers which sent me. *t* I have kept my Fathers Commandements; all things that I have heard of my Father I have made known unto you. Thus also the LORD Jesus Christ acknowledgeth in his Prayer to his Father; *u* Father thou hast given thy Son Power over all Flesh, that, he should give eternal Life to as many as thou hast given him: I have finished the work which thou gavest me to do, I have manifested thy name unto the Men which thou gavest me out of the world: Thine they were and thou gavest them me, and they have kept thy word. I have given unto them the words which thou gavest me, and they have received them and have known surely that I came out from thee, and they have believed, that, thou didst send me, I have given them thy word and the world hath hated them. An exact punctual just accompt of this great undertaking and Transacting will Christ give and deliver up to his Father in the latter day. The discerning Reader may see, how express Christ is in this matter; he exerciseth his Power according to his Fathers will and word. And the Father, as also the Son from the Father; hath not revealed any such thing in the word of truth, as the Change of the Weekly Sabbath from the last to the first day of the Week: There is no appearance of any such Institution or Command. Christ came not to make a Change in any one of the Laws of the ten words. where did the Father put any such words into Christs mouth? and where did Christ ever speak any such words? As Christ was to speak what words the Father put into his mouth, So also the Holy Spirit of Truth; whom the Father sent in Christs name, *w* he was not to speak of himself, but whatsoever he shall hear, saith Christ to his Disciples, that shall ye speak. How much less should any meer Man or Men speak a word about a pretended Change of the Sabbath, which is a saying of their own, and not a word from the Father, Son, and Holy Spirit: in this or in any other Case? It was the LORDs charge and Promise to *Moses*; *x* I will be with thy mouth, and with *Aarons* mouth, and will teach you what ye shall do, speak thou *y* all that I say unto thee: And *Moses* has a Scripture-testimonial, that *z* he was Faithful in all Gods House. It is mentioned to his Praise above forty times, that

m Mat. 20.23.

n John 3.32. 34 & 4.34 & 5.19,30,36, 37.43.

o John 6.38.

p John 7.16, 17,18,28.

q John 8 28, 29,38,42.

r John 12.49, 50.

s John 14.10. 24.

t John 15.10. 15.

u John 17.2, 4,6,8,14. 1 Cor.15.24.

w John 16. 13.

x Exod. 4.15.

y Exod 6 29.

z Heb. 3.2.

that *Moſes* did as *Jehovah* commanded him. The ſame was in *a Jeremiahs* commiſſion, which he confeſſeth, *Jehovah* ſaid unto me, I have put my words in thy mouth; and this *Jehovah* affirms of *Jeremiah*, my words in thy mouth. Thus ſaith *Jehovah*, was the uſual meſſage; that the Faithful Prophets brought to the People; and it is expreſſly mentioned about one thouſand and five hundred times in the Scriptures, beſides other ſuch like words, as, thus ſaith *Jehovah Ælohim* of *Iſrael*: and thus ſaith *Jehovah* of Hoſts, often. Now, who can ſay, with any truth in his ſaying, thus ſaith *Jehovah*. The firſt day (of the Week) is the Sabbath, (Weekly in the Room of the Seventh, the laſt day of the Week).

a Jerem.1.9. & 5.14.

I am now to ſpeak of the Promiſe. There is no Promiſe made to the obſerving of any other day in the Week as the Weekly-Sabbath-day, but only of the ſeventh-day, which is the laſt day in the Week, in the weekly returns of it. Here all that might be reſumed, which is Written about *Ælohims* Bleſſing of the ſeventh day; and that only, as the Weekly Sabbath-day. To which alſo might be added all thoſe promiſes which more at large are made over to thoſe, that keep and obey all and every of the Commands of *Jehovah Ælohim*: Whereof this of obſerving of the Weekly-ſeventh-day-Sabbath, is one: But I would keep cloſe to this Subject matter. The ſeventh-day-Sabbath is *b* a gift from *Jehovah Ælohim*, to be a ſign between him and between his People, *c* to the end, they may know, that he is *Jehovah* ſanctifying them: And that, he is *Jehovah* their God. How free is that Love, how rich that Grace which is put in to this Covenant! And this is annexed to the ſeventh day, as the Sabbath of Reſt, Holineſs to *Jehovah*. What kind of ſign this is, may be ſpoken unto in another place, *Moſes* in his repeating of this Law of the Weekly *d* ſeventh-day-Sabbath doth four ſeveral-times put this Covenant of Grace by Expreſs terms into this Command, whereby Hearts ſhould be the more drawn into orderly Obedience thereunto: That, the ſame *Jehovah Ælohim* who proclaimed the Holy Law together with the other Nine, was their *Ælohim*, theirs in a peculiar eſpecial diſtinguiſhing manner who conformed in all things to his revealed will, and ſtood compleat and perfect in his whole will, and therefore ſhould they be engaged and be encouraged, to do the Sabbath day, to Hallow it, as he had commanded them. *c* Ye ſhall keep my Sabbaths, I *Jehovah*, if ye walk in my Statutes, and keep my Commandments and do them, then ſaith *Jehovah*, I will give you this and that Bleſſing in Temporals, and further I will ſet my Tabernacle amongſt you, and my Soul ſhall not abhor you, and I will walk among you, and will be your God and ye ſhall be my People. Sabbath-worſhip on the Sabbath-day, in this Sabbath, (For the inſtituted day of the Weekly Sabbath muſt be obſerved, to be accepted,) ſhall be a Savour of Reſt to me, ſaid *Jehovah*. Thus alſo in the Prophets: *f* That Evangelical Prophet *Iſaiah*, ſweetly thus; Bleſſed is the Man, or O the bleſſedneſs, or happy Progreſſes (or Bleſſed goings on with a ſtreight foot, for ſuch will make a good Progreſs in other Religion, who are found walking on Proſperouſly in this Sabbath-way) of that *Ænoſh*, and the ſon of Man, of *Adam* that keepeth the Sabbath, ſo that he doth not pollute it, or not Prophane it! For thus ſaith *Jehovah* to them, that keep theſe my Sabbaths: (not thoſe that are of Mens inventing and impoſing: Contrary to theſe ſeventh-day-Sabbaths which are of his Inſtituting, and which he doth own as his peculiar) and have choſen in what I delight, or have pleaſingly willed, and who taking hold of my Covenant I will give unto them in my Houſe, and within my Walls an everlaſting name, that ſhall not be cut off, I will bring them to the Mount of my Holineſs, and I will make them joyfull in my houſe of Prayer; their Sacrifices and their Offerings ſhall be accepted upon mine altar. And in another place *Jehovah* hath prophecyed and promiſed, that he will raiſe up ſuch as ſhall be Reſtorers of Paths to Sabbatize in, ſaying, *g* if thou turn away from the Sabbath thy Feet to do thy pleaſure on mine Holy day, and thou call the Sabbath a delight the Holy of *Jehovah* Honorable, and thou haſt Honoured, ſhalt Honour him, not doing thy own waies, nor finding thy own pleaſure, nor ſpeaking (thy own,) words, then ſhalt thou delight thy ſelf in *Jehovah*, and I will cauſe thee to Ride upon the High places of the Earth, and I will feed thee with the Inheritance of *Jacob* thy Father; *h* From the time of the Sabbath in his Sabbath, all Fleſh ſhall come for to bow down to my Face, ſaith *Jehovah*. The Prophet *i Jeremiah* doth

b Exod.16.29. Ezek.20.12.
c Exod.31.13, 14,15,16,17. Ezek.20.12. 20.
d Deut.5.12-15.
e Levit.26.2. &c.alſo. Numb.28.2.9, 10.
f Iſai.56.1-8.
g Iſai.58.13, 13,14.
h Iſai.66.23.
i Jerem.17. 21,22,24,25, 26.

doth also bring good and comfortable words from *Jehovah* to right observers of the seventh-day-Sabbath. Thus saith *Jehovah*, bear no Burden on the Sabbath-day. Hallow ye the Sabbath day, as I commanded your Fathers: It shall come to pass, if Hearkening ye shall Hearken unto me, to bring in no Burden through the Gates of the City on the Sabbath-day, and shall Hallow the Sabbath day to do no work therein, then shall there enter into the Gates of this City Kings and Princes sitting upon the Throne of David, Riding in Chariots and on Horses, they and their Princes, the Men of *Judah*, and the Inhabitants of *Jerusalem*: and this City shall remain for ever, and they shall come from the Cities of *Judah*, and from the places about *Jerusalem*, and from the Land of *Benjamin*, and from the Plain, and from the Mountains, and from the South, bringing Burnt Offerings and Sacrifices, and Meat Offerings and Incense; and bringing Sacrifices of Praise unto the House of *Jehovah*. They are sweet precious Words those by the *k* Prophet *Ezekiel*. I, saith the LORD, gave them my Statutes and shewed them my Judgements, which if a Man do, he shall even live in them: Moreover I gave them my Sabbaths, but they despised my Judgements, which if a Man do he shall even live in them: This is twice expressed as a gracious encouraging Promise; and a Third time it is Covenanted there, I *Jehovah* your *Ælohim*, Hallow my Sabbaths, that ye may know that I *Jehovah* your *Ælohim*; and I will accept you with your Savour of Rest. There is one *l* Psalm, that has several Choice promises in it, and the Title of it is, a Psalm or Hymn for the Sabbath-day, which is to be carried through that Psalm. Those who keep the Seventh-day-Sabbath shall experience *Jehovahs* Loving kindness in the Morning, and his faithfulness in the Nights, they shall be made Glad through his work, they shall Triumph in the Works of his Hands: They shall have their Horn, (their Power, their Strength, their Defence, their Glory, their Honour, their Dignity, their Exaltation, their Firmness, their long-continued happiness) like that of an Unicorn: They shall be poured over with Green Oyl (with new revivings and pleasant refreshings:) Their Eyes shall see on their spying Enemies, and their Ears shall hear concerning the Evil-doers which rise up against them. Such Righteous ones as are due Observers of this seventh-day-Sabbath, shall grow like to a Palm-tree: They shall grow like a Cedar-tree in *Lebanon*, To them that are thus Planted in the House of *Jehovah*, those they shall make to grow in the Courts of their God. They shall bear Fruit yet in the Gray Age: They shall be fat and green: If all and every of these were opened and applyed at Large, O how much of rich treasure is there in them! The *Chaldee* upon the Title of this Psalm doth thus paraphrase, An Hymn, which the First Man *Adam* said for the Sabbath day. And the Seventy two Greek Interpreters have a double Article here, a Psalm of a Song unto that day of the Sabbath: The same Sabbath-day that was the Seventh day of the Week from the Creation; which was to be Sanctified, as many other ways, so particularly by Singing of Psalms. This Psalm has divers Prophetical passages in it relating to New-Testament-promises, especially in the Latter-day-glory of this dispensation of Grace. It is Judged by the Hebrews to be penned by *Adam*, when he beheld the Glorious Works of the Creator, and commending it prophetically to after-ages. *m* The New-Testament gives us to know from the mouth of our LORD Christ himself, the Commander and observer, the blesser, and the Sanctifier, of this Seventh-day-Sabbath, that, It was made for *Adam*, and in him for all mankind, for their Happiness, for their Good, if they would be diligent observers of it: And that, to be forced to flee from Sabbath-work and enjoyments, was to be driven from special priviledges, which sore Judgement those who are Sabbath-observers should endeavour by Prayer to keep off, lest otherwise it did so befal them.

k Ezek.20.11. 12,13,19,20, 21,41.

l Psal.92.title, compared with the rest.

m Mar.2.27. Mat.24.20.

Let it also be duly pondered upon in this one weighty consideration more, that there is no threatning either denounced against or executed upon any that shall not observe any other day in the Week as a Weekly-Sabbath-day, but only against and upon such as will not observe the seventh day; which is the last day in every Week. In the Book of *Moses n* before the Proclaiming of the Law of the Ten words at Mount-*Sinai* the *Israelites* were to gather *Manna* on the six foregoing daies of the Week, and on the sixth day (that sixth, the day immediately before the Seventh, that, there could be no mistake of the day) the bread of two daies, one part whereof

n Exod.16. 23-35.

whereof being kept for Food on the ſeventh day Sabbath, did neither melt nor ſtink, neither was any Worm therein: yet notwithſtanding this wonderful appearance of *Jehovah* for the ſuſtenance and Food of his people, who but a little before had murmured and complained for want of Bread, there were of the People who went out on the Seventh day for to gather *Manna*, and they found none. Upon this, *Jehovah* ſteps in with his prohibition and threatning, and ſaid unto *Moſes*, how long refuſe ye to keep my Commandements and my Laws! See for that *Jehova* hath given you the Sabbath, (this Sabbath, this noted day,) therefore he giveth you on that ſixth day the Bread of two daies, abide ye every Man in his place, let no man, (not a Man of you, if you dare to tranſgreſs, it will be to your hurt: אַל is a Particle of Dehorting and of Deprecating) go out of his place on this ſeventh day: And that, this ſeventh-day Sabbath might have the more confirming Sanction, *Jehovah Ælohim* continues this miraculous way of feeding of his people for about Fourty years, and takes order for the preſerving of a Pot of this *Manna*, to be laid up to the Faces of *Jehovah* to be kept for their generations, *o* for the better eſtabliſhing of the Doctrine of Weeks, and of the certainty and duty of obſerving the ſeventh-day-Sabbath; which admirable appearing if we reckon it ſeven times over for every Week, ſix times for the fall of *Manna*, on the ſix foregoing daies of each Week, and a ſeventh time for the preſerving of that part of the double portion on the Seventh day which was gathered on the Sixth day; the Number amounts to above fourteen Thouſand times. At the Promulgation of the Law; *p* there was a threatning in the Prohibition, ſix daies thou ſhalt Labour but the ſeventh day is the Sabbath: In it thou ſhalt not do any Work. So in *Moſes*'s repeating of this Law, the ſeventh day is the Sabbath of *Jehovah* thy *Ælohim*; in it thou ſhalt not do any work (if thou wilt boldly tranſgreſs, it will be at thine own Peril.) After the ſolemn reviving and publiſhing of this Law, every one that defileth the Sabbath *q* ſhall ſurely be put to death; For, whoſoever doth any Work therein, that Soul ſhall be cutt off from amongſt his people. Six daies ſhall work be done, but, in the ſeventh the Sabbath of Reſt, (or a Sabbath of Sabbatiſm, Holineſs to *Jehovah*; who doing a work in the day of that Sabbath, to die he ſhall die, whoſoever doth work on the ſeventh-day-Sabbath *r* ſhall be put to death. Thus ſaith *Jehovah* if ye will not hearken unto me, and will not do all theſe my Commandments, particularly, if ye will not keep my Sabbaths, I alſo will do this unto you: And then followeth Threatning upon Threatning, Curſe upon Curſe. Thus *ſ* when *Jehovah* had by a judicial Law declared againſt wilful tranſgreſſors, a Soul that would ſin with an high hand whereby ſuch an one did Reproach *Jehovah*, for which that Soul was to be cut off from among his People, becauſe he had deſpiſed the word of *Jehovah*, and had broken his Commandment, that Soul was utterly to be cut off; his Iniquity was to be upon him: And notwithſtanding this Denunciation, one of the Children of *Iſrael* would be gathering of Wood upon the Sabbath-day: when thoſe that found him thus Tranſgreſſing this Law and contemning this threatning, had brought him unto *Moſes* and *Aaron* and unto all the Congregation, and they had put him in ward, becauſe, it was not declared (as to the particular kind of Death, for, the judicial Law was declared *u* before, as was but now mentioned!) ſhould be done to him: Hereupon *Jehovah* ſaid to *Moſes*, that man ſhall ſurely be put to death: All the Congregation ſhall ſtone him with Stones without the Camp. And all the Congregation brought him without the Camp, and ſtoned him with Stones and he died; as *Jehovah* commanded *Moſes*. In the Book of the Prophets there is alſo a denouncing of Judgments againſt Profaners of the ſeventh-day-Sabbath, Hear what *Jehovah* ſpake by the mouth of his ſervant *w* *Jeremiah*, thus ſaid *Jehovah* unto me, go and ſtand in the gate of the Children of the People, whereby the Kings of *Judah* come in, and by the which they go out, and in all the Gates of *Jeruſalem*; and ſay unto them, hear ye the word of *Jehovah*, ye Kings of *Judah*, and all *Judah*, and all the inhabitants of *Jeruſalem*, that enter in by theſe Gates: Thus ſaith *Jehovah*, take heed to your ſelves, and bear no Burden on the Sabbath-day, nor bring in by the Gates of *Jeruſalem*, neither carry forth a Burden out of your Houſes on the Sabbath-day, neither do ye any work, but Hallow the Sabbath-day, as I commanded your Fathers, but they obeyed not, neither inclined their Ear; but made their

o Compare Joſh. 5.12.

p Exod 20. 9, 10.

Deut 5.13,14.

q Exod. 31.14, 15.

r Exod. 35.2.

ſ Levit. 26.2, 14,15,16. &c.

t Numb. 15.30 -36.

u Exod. 31.14, 15. & 35 2.

w Jerem. 17. 19,20,21,22, 23,27.

Neck ſtiff, that, they might not hear nor receive inſtruction: And if you will not hearken unto me to Hallow the Sabbath day, and not to bear a Burden, even entring in at the Gates of *Jeruſalem* on the Sabbath-day, then will I kindle a Fire in the Gates thereof, and it ſhall devour the Palaces of *Jeruſalem*, and it ſhall not be quenched. Let *x Ezekiel* now ſpeak from the LORD, I, ſaith *Jehovah*, cauſed my people to go forth out of the Land of *Egypt*, and brought them into the Wilderneſs and I gave them my ſtatutes and ſhewed them my Judgments which if a man do he ſhall even live in them. Moreover alſo, I gave them my Sabbaths, to be a ſign between me and them, that, they might know, that, I *Jehovah* who Sanctifie them: But the Houſe of *Iſrael* rebelled againſt me in the Wilderneſs; they walked not in my ſtatutes, and they deſpiſed my Judgments; which if a Man do he ſhall even live in them: (This promiſe mentioned twice here, implyeth the contrary death, even death upon death, death unto death, threatned againſt not-doers, (particularly againſt not-doers, not-Hallowers of the ſeventh-day-Sabbath;) and my Sabbaths they greatly polluted. Then (obſerve, the LORD catched at this ſeaſon of their provoking of him) I ſaid, I would pour out my fury upon them in the Wilderneſs to conſume them. Yet alſo I lifted up my hand unto them in the Wilderneſs, that I would not bring them into the Land which I had given them Flowing with *Milk* and *Hony*, which are the Glory of all Lands. Becauſe, they deſpiſed my Judgments and walked not in my Statutes, but, polluted my Sabbaths: But, I ſaid unto their Children in the Wilderneſs, Hallow my Sabbaths: Notwithſtanding the Children rebelled againſt me, they polluted my Sabbaths: Then I ſaid (obſerve he takes notice a ſecond time of this time of the Provocation was given him by them this way) I would pour out my fury upon them to accompliſh my anger againſt them in the Wilderneſs. The like we have in *y* another place of the ſame Prophet, her Prieſts (ſpeaking of *Jeruſalem*) have violated my Law, and have profaned my Holy things: They have put no difference between the Holy and Profane, neither have they ſhewed between the unclean and the Clean, and have hid their Eyes from my Sabbaths, (even adminiſtrators about Holy things do ſome times hide their Eyes from *Jehovahs* Sabbaths,) and I am profaned among them. Therefore have I poured out my indignation upon them; I have Conſumed them with the Fire of my wrath: their own way have I recompenced upon their heads, ſaith *Adonai Jehovah*. Such a paſſage we alſo find in the Prophecie by *z Amos*, hear this, O ye, who ſaying, when will the Sabbath be gone, (they thought the ſeventh day the longeſt day in the Week,) that we may ſet forth wheat, making the Ephah Small and the Shekel great, and perverting the Balances of deceit: *Jehovah* hath ſworn by the Excellency of *Jacob* ſurely, I will never forget any of their works: Shall not the Land tremble for this, and every one mourn that dwelleth therein? I will turn your feaſts into mourning, and all your Songs into Lamentation: I will ſend a Famine of hearing the words of *Jehovah*. Thus, after that the People of God had returned from Babyloniſh captivity in *a Nehemiahs* time, when the Sabbath was profaned, he, as a Magiſtrate reproves and threatens thoſe in *Judah*, whom he ſaw treading Winepreſſes on the Sabbath and bringing in ſheaves, and lading Aſſes, as alſo Wine, Grapes and Figs, and all Burdens which they brought into *Jeruſalem* on the Sabbath day: And I teſtified in the day wherein they ſold victuals; there dwelt men of *Tyre* alſo therein, which brought Fiſh and all manner of ware and ſold on the Sabbath unto the Children of *Judah* and in *Jeruſalem*: Then I, ſaith he, contended with the Nobles of *Judah* and ſaid unto them, what Evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not our God bring all this Evil upon us and upon this City? Yet ye bring more wrath upon *Iſrael* by profaning the Sabbath. Upon this he commands, that, there ſhould no Burden be brought in on the Sabbath day: And when the Merchants and the Sellers of all kind of Ware lodged within *Jeruſalem* once or twice, then he teſtified againſt them and ſaid unto them, why lodge ye before the Wall? If ye do again, I will lay hands on you. From that time forth came they not on the Sabbath: And he Commanded the *Leviter*; that, they ſhould cleanſe themſelves, and that, they ſhould come to keep the Gates to Sanctifie the Sabbath-day. *b* For an improvement of this kind of Learning let the Studious ſearch the Scriptures, whether both the

x. Ezek. 20. 10. 21.

y Ezek. 22. 26. 31.

z Amos. 8. 4 —— 14.

a Nehem. 13. 15 —— 22.

b 2. King 23. Mat. 24. 20. Act. 13. 44. —— 48.

First

First and the second Temple were not burnt, and the People captived in the one, and fleeing into the other, both these on the seventh-day-Sabbath? And whether the First great Ejection and unchurching of the *Jews* were not also on the seventh-day-Sabbath, and the Gospel more carried over to the *Gentiles?*

Having thus carried this Doctrine and Duty concerning the Weekly-Seventh-day-Sabbath through the whole Scripture with that arguing convincingness which is clear and evident to plain unprejudiced Judgments and understandings, though so full a Testimony should suffice, yet that I may the better make way for the answering of somewhat that may look a little like Objection, I shall add this to the rest for a further Confirmation, that *Ælohim* hath put this Weekly-Seventh-day-Sabbath, into Created Nature. *c* The Human nature in the First *Adam* was made and framed to the Perfection of Holiness and of Righteousness in the Ten words; which Ten words I take to be the only certain, vniversal, perfect summary, and Comprehensive of that which is the Law of Nature in Mankind: A full exact Copie, draught and Transcript, of the Law of Creation in the heart of *Adam*, the Proclaimed and now Written word, the same for sum and for substance which had a living Concreated impression on that Heart and mind of his: As the true unchangeable Original-Law; being not only the declared will but also agreeing with the Holy nature, or Essence, and being, of the Creator himself, an Holy, just and good Law, no waies differing from the Law which was given to and put into the Humane nature in the uprightness and integrity The, purity and perfection of that Humane Nature: This Law particularly of the Weekly Seventh-day-Sabbath, and the due observation thereof, was a part of this Law of Nature, as it lay evidently in that Established order of *Ælohims* Creating the foregoing six daies of that one week (the rule and pattern of all after-weeks) being the working days, and the seventh, the last day of that Week. being the weekly-Sabbath-day: Such being the method which *Ælohim* used in the production of his Creatures on the several six daies, and the disposal of his and of Mans Rest, on the Seventh day. Thus standeth the Relation in the weekly succession of daies, which *Ælohim* made to be in the true nature of these Created existences, really whilst the World stands to be instructive unto all mankind of what is his natural will, and mans natural Duty. There was in this Primitive Ordination a full evidence and a convincing Demonstration of *Ælohims* pleasure herein, by his appointing a sufficiencie of light about this matter, both in the Created nature of daies, and of works and Rest respectively in those daies, to give *Adam* to see and know, what he ought to do, what daies to work in, and what day to rest on, and also Innate in *Adam* himself for his instruction, thereby discerningly to understand and Faithfully to improve this for the designed end, true use, and proper purposes. Some notions of this Law, as well as of the others of the Ten words, are still retained and kept in man, even though now fallen and in his corrupt state? and renewing Grace doth restore in part to the first Created Holiness and Righteousness. *Ælohim* Created *Adam* in his own Image: In the Image of *Ælohim* Created he him: And we are to put on the New man which according to God is Created in Righteousness and Holiness of Truth, which is renewed unto knowledge according to the Image of him that Created him. And the whole of this is still in being, carefully, faithfully, unalterably preserved, not only by Revelation in the Scriptures of Truth, but also by Primitive Creation and Providential Continuation in the true Nature and in the real Existence of the things themselves. All and every of the daies and Weeks, that have been, are, and will be, since the first Created Week in their ordinary revolutions and *d* successive courses, are as the daies and week of that one Created week were. At the First Creation was this Law given to *Adam* in respect of his humane Nature and in him given to all the World of Humane Creatures. Even adversaries themselves in their Writings against the seventh-day-Sabbath have confessed, that, the Law given to *Adam* from the beginning is unalterable, and therefore remains still in full force, so that, all men to the Worlds end are bound to yield obedience thereunto: and that the Rest of the seventh-day-Sabbath, was entred into from the Foundation of the World; Christ himself the Creator rested the seventh day from all his works; and that, *Ælohims* resting, on that Seventh-day-Sabbath doth necessarily imply Mans Resting on that day as well as Gods

c Gen.1.26, 27. Eccles.7.29. Ephes.4.24. Colos.3.10. Rom.2.14, 15,26,27.& 3.29.

d Gen.8.22. Jerem.31.35, 36.& 33.20, 25.

resting; God's entring into that rest being the ground of Man's rest at the same time; which they prove from *Heb.* 4. 3, 4. The created nature of it as the seventh day, and the cogent reason of it as the Weekly Sabbath-day, not being peculiar to the *Israelites*, but common to the *Gentiles*, the Command is not proper to one of these only, excluding the other, but doth belong unto both; the LORD's resting on it, which gave such occasion to his Blessing and Sanctifying of it, has an Universal preceptive respect to *Adam* and to his whole Posterity; it is a common Instruction and a general Command unto all men in all ages, to labour in their particular callings, functions, and employments on those six fore-going days of the Week wherein *Jehovah Ælohim* made the Heavens and the Earth, and to cease and rest from such labour on the seventh-day, because in it He Sabbatized or rested from all his work: This Law was made and it came with Authority in the beginning of the Created World, and it shall continue and last to the end of the World: *Adam*, the Father of Nations and of Generations, was put under the obligation of it, and so are all his Off-spring from first to last throughout all Nations in all Generations. Every Man has *e* a teaching light and law of Nature, which he doth carry about with, and in, him, and is born and bred together with him. There are still some reliques and remainders, as dark Letters in an old Monument, of those Holy, Just, Good, and spiritual Laws of the Ten Words; still to preserve and keep alive the memory of Man's first created Honour and Dignity, His Rectitude and Uprightness, as also for some other ends, Though those seeds are corrupted now, Natural right reason will teach men, that, seeing all men in all Nations do measure their time by Weeks, and their Weeks by seven days, they should (besides what part they separate of their time as due unto God every day,) set apart one whole day of every week unto their Maker, who has allowed them so liberal a portion of time, wherein to provide for themselves and for their families: there being no other proportion of time that can so well provide both for the worship and service of God every day, as, Evening and Morning of every day; and every week, as the whole Seventh which is the last day: and also for the necessities of all Families, as that which remaineth of the several six fore-going days of the Week: and that is so well fitted to all Functions and Callings and Employments. There is that in every man, who has the due exercise of his right reason that will directly answer unto this, especially when compared with these created beings, and more especially yet, when having the advantage of Scripture-revelation. The light and law of Nature when cleared up, will tell men, that all mens labour and motion, being in order to *f* Rest, and Rest being the perfection and end of Labour: into which labour and work and motion do pass; that, therefore the seventh which is the last day in every week is the most fit and proper whole day for a weekly religious rest unto the Creator, for his Worship, service, and honour; The natural reasonableness of this Command for observing the seventh-day-Sabbath doth suggest, That, Man and Beast should have his Resting-day every week. *g* The Ass (that poor beast so much used to burdens and drudgery on other days) must rest, and the Stranger be refreshed, on the weekly seventh-day-Sabbath. *h* That word in the Original, which doth set out conventions for Worship, to those who do understand it, and who will make a diligent observation and due improvement of it, would inform them, that, they may with their own eyes discern something of this in the motion of those Heavenly lights, which would instruct men, that, set times of their Creator's appointing for solemn Assembling, and for his instituted Service are directed to and pointed at by those Great Luminaries which the All-wise *Ælohim* hath set up in the Heavens; As, for many other good purposes, so also particularly for this Great and Holy end.

e 1 Cor. 11. 14. Rom. 1. 20.

f Heb. 4. 10. Revel. 14. 13.

g Exod. 23. 12.

h *Mognadim*, *& contracted. Mognadei*, *compare* Gen. 1. 14. and Psal. 104. 19. & Levit. 23. 2, 3. and Numb. 28. 2. 9, 10, & Psa. 136. 7, 8, 9.

This naturalness of the Weekly-seventh-day-Sabbath should make all the judgments and wills of grown reasonable Creatures to bend and to bow before it; and should for ever stop the mouth of all gain-sayers, never more to speak, or write, or print a word against that which is so Legible in its own created Existence. Pure Primitive nature in Scripture is put sometimes for the essence of a being, or for the Essential Properties of it: Thus *i*, the Goddy-nature is His Essence, His unchangeable Being, a lively resemblance unto which communicable pro-

i 2 Pet. 1. 3, 4.

properties in Him (such as His Wisdom , Goodness , Truth , Holiness , and such like) are impartable to rational creatures , especially to new creatures ; For , otherwise , as for His very Essentiality , This is incommunicable to any meer Creature. *k* Hence , as to Creatures , Nature is put , for the person or thing it self , Indeed , or In-truth , really so , *l* For the essence and being of a Creature , for that which is *m* Concreated , born with , a Creature , *n* Connatural with it : For , that which is proper Genuine and *o* Innate ; For the Natural *p* Law particularly : *Ælohim* will not change what He did create to be pure and good , naturally , essentially so ; It is the Seventh-days proper nature to be the Weekly-Sabbath. This Seventh-day and the Weekly-Sabbath were Concreated ; It was so made and ordained , according to pure Primitive Creation : When the first pure created state of what *Ælohim* made was defaced by sin , much of his doing in the World is *q* to bring back to that Original purity and goodness. Therefore the work of Redemption is set out by Creation ; and for the same reason it is called a renewed Creation ; So is his work of Preservation of , and of Providence over , his creatures. So will his work of Regeneration and of Conversion still be : Thus also his constituting of his Church : Thus also his work of Instauration and of Renovation of the Heavens and of the Earth. This work of first Creation by the creating *Messiah* , is the rule and Standard , the pattern and exemplar , to which all must be brought. It is , as to the final cause thereof , for the glory of *Ælohim* ; The glory of Christ , The good of the Elect and of the Believing. The work of Creation in that one week of the Erected World was a glorious work , every way *r* perfect , particularly of *s* Man , as Man. That Sabbath which was thus from the beginning must still stand. The first created Seventh-day-Sabbath is throughout the Scripture most natural , according to the Scripture. This alone , and no other Day is the Sabbath in pure created Nature. This Seventh in order , has the natural name of Sabbath , which the First , second , third , fourth , fifth and sixth have not. The creation has a natural order : The several works thereof having been so created in such due order in six distinct days , doth carry that along with it in the very nature and order of their creation , which would convince a natural conscience , exercising right reason , especially when the true information and clear discovery thereof is brought unto him by Scripture-revelation , that , the Creators wisdom doth shine forth in that order , and that this self-evidencing light should be received , entertained , and improved with ready submission to its obliging Law which doth bind such a natural conscience to believe , observe and obey it. The first created time as to the weekly Sabbath was perfected and appointed in its proper , prime , pure , and natural , Created state : and therefore the created order of the seven days of that one week must still keep their natural Names : and so , the last day of the week and no other , is alone , the seventh-day and the Sabbath-day : Which day then , cannot be altered unto a working-day : *Ælohim*'s Law must still be obeyed and his Example followed whilst Time has duration. To carry the Sabbatizing rest from the seventh to the first day , and the Labouring-service from the first to the seventh-day , is contrary to the purest Created Nature. There is not a translating either of the Work , or of the Rest from one day of the week to another. *Ælohim* would not have either of these to be separated from his , from their , appointed seasons ; It must abide to the End what was thus from the Beginning. What the Holy Law of pure Nature doth confirm , doth remain unmoved through all the Dispensations of Grace , both of the Old and New-Testament-Administration : This doth not destroy that which is pure and perfect in its natural created Being. Scripture and Nature are in Harmonious Concord in this matter. This seventh day is peculiarly sequestred by *Ælohim* for a Sabbath , and has this Preeminence beyond all the rest ; the Vote and suffrage of Primitive Nature , doth determine and conclude it to be so. And what is Man , that , he attempts *t* to change this Time and Law , by a Devising of his own heart , and to level this Honorable Day with the rest , seeing it was the Institution of *Ælohim* in the very Forming of Created beings ? The Holy ends whereof , were concreated uses , natural and permanent for this portion of Time ; Which seventh day may not therefore be employed about the common ends , uses , and works of the six foregoing days of the Week : Which six days

in

k Galat. 4. 8.
l Jam. 3. 7.
m Rom. 2. 27.
n Rom. 11. 24.
o Rom. 1, 26, 27. Rom. 11. 24.
p Rom. 2. 14. 1 Cor. 11. 14.

q Psal. 51. 10. 2 Cor. 5. 17. Eph. 2. 10. & 4. 24. Gal. 6. 15. Isa. 41. 20. & 57. 19. Ps. 148. 5, 6. Ezek. 28. 13. 15. Isai. 4. 5. & 48. 7. Jer. 31. 22. Psa. 102. 18. Eph. 3. 9. Isa. 65. 18. Psa. 100. 3. & 149. 2. Isa. 27. 11. & 43. 1. 7, 15, 21. and 44. 2, 21, 24. & 45. 11. & 51. 13. & 54. 5. Eph. 2. 15. Isai. 65. 17. & 66. 22. 2 Per. 3. 13. Rev. 21. 1, 2. Prov. 16. 4. Rom. 11. 36. 1 Cor. 8. 6. Heb. 2. 10. Rev. 4. 11. Cor. 1. 16. 1 Tim. 4. 3. 1 Cor. 3. 22. Hos. 2. 18, 21, 22.
r Deut. 32. 4.
s Gen. 28. and 2. 16, 19. Psa. 8. 6. Heb. 7, 8.

t Dan. 7. 25. 1 Kin. 12. 32, 33.

in their order and names have their ſeveral diſtinct Exiſtence, as ſenſe doth plainly demonſtrate, by the continued ſucceſſive courſes of Night and Day in their ſeaſons. At the firſt framing of Nature, the very time it ſelf of the ſeventh day was on that ſame day created and made an Holy Reſt, and was by Law and Sanction ſo declared, The time it ſelf of the ſeventh-day-Sabbath, As ſuch, was, and is, and will be, That diſtinct part of Time which was the object of *Ælohim's* bleſſing and ſanctifying of it, as the natural Weekly Sabbath, to be a day of Holy Reſt, having Foundation in its own natural Exiſtence. This is manifeſtly evidenceable to every rational Man's revived nature; and it is perfectly demonſtrable by Scripture-revelation, to every conſidering Believer, who gives himſelf impartially to underſtand the ſubſtance and the end of *Ælohim's* creating of ſuch a ſeparated determinate portion of Time. This is the true Doctrine and the Genuin meaning of the Weekly-Sabbath: Man and this ſeventh-day-Sabbath being created in one and the ſame week, will be coeval whilſt Weeks do laſt, They will live and ſtand together. The fittedneſs of this Day was a Creating-Act: The reaſon of which Day is of natural ſelf-Manifeſtation and Obligation, in which we are confirmed by Word-revelation. This is the prime Make of it, having its firſt riſe with Created Nature, and ſo is Perpetual, and unchangeably fixed, An Individual-Sabbath-day, untransferrable to any other Day of the Week: Sabbath-day and ſeventh-day are Connatural and Reciprocal. Sabbath-worſhip and ſervice muſt be done on the *u* Day thereof. All days of the week are not of equal accompt with God; neither have they the ſame Honour. Chriſt Himſelf hath put the Crown upon the Head of the Seventh-day; and ſo let it enjoy its ſole and laſting Royal Dignity; It having a concreated Excellingneſs which will be, and abide with it, through the duration of the World. A Primitive Conſtitution that muſt ſtand firm. *w* It is a diſtinct day and has a diſtinct word for it. Thus let the Scriptural compleat Journal, and its perfect Diary of that one Created Week, in ſeven diſtinct days remain in its unmoveable Order. And now, if this Argument drawn from pure Primitive Created Nature be convincing and demonſtrative, let that Great Ratiocinator call to mind his Expreſſions, I can conſent, ſaith he, that all They take the ſeventh-day for the Sabbath, who can prove it to be by meer natural evidence: and in another place he thus writes, This is the very hinge of all our Controverſie, For, if this be once proved, we ſhall eaſily confeſs that it (he ſpeaks of the Seventh-day-ſabbath,) is not abrogated: For, Chriſt came not to abrogate any Law of Nature. And further he writes, That the great Laws of nature, containing Man's Duty to God, reſulting from and manifeſted in our nature, As related to God, and in the nature of things or the works of God, was ſtill made the cheif part of the Redeemer's Law. So that this Law of nature, whoſe ſum is the love of God and of his Image, is ever the Primitive unchangeable Law. No title of this ſhall ever ceaſe, if Nature ceaſe not. The ſeventh-day thus ſpeaks for it ſelf and has its Creator and his word cogently pleading for it. No other day of the week, either in name or in nature, is the Seventh-day: The order of the Days is ſenſible from the firſt to the ſeventh. He, that can tell the days, and knows their number, underſtandeth, that, there muſt ſix go before in the ſame week, ere he can come to the ſeventh: A day, which cannot be loſt by all Mankind: Will any apprehend that, all and every of reaſonable creatures have out ſlept juſt one whole day or more, whereby this accompt is diſturbed? What colour is there for ſuch an apprehenſion, And if, for Diſputes ſake, ſuch a groundleſs ſuppoſition were admitted, yet the Day if thorowly ſearched after would recover its ancient right. *x* Exact Aſtronomers have obſerved, that, natural days are not all of equal length, whatever the vulgar of Philoſophers have ſuppoſed to the contrary. Let thoſe improve their skill to advance this great ſecret in Created Nature with a particular eye unto the ſeventh-day-Sabbath; Which alone ſhould put a deciding end unto this Controverſie. Yet in regard this Thwart-over-Generation of vain affecters of Humane Wiſdom doth expect ſome further accompt of this Matter by way of Argument unto Men, (although I bottom my judgment and practiſe upon Scripture-Revelation and Created Nature:) Let me preſent the Reader with ſomewhat of Expoſtulation, and of reaſoning the Caſe, with ſuch as do importunately call for it. Was not the

u Numb. 28.9, 10.

w Gen. 2. 2, 3. Exod. 5. 13, 19. Lev. 23.37. 1 King. 8. 59. Ezek. 24.2.

x See the Author of Coſmical Suſpicions, *pag.* 19, 20.

Seventh-

Seventh-day y kept unleſt and unchanged for about Four thouſand years till Chriſts time? Did not Chriſt in the days of his fleſh keep the right ſeventh-day as the weekly Sabbath-day? Is there any likelyhood, that, this laſt day of the week would be ſuffered either in all that time, or ſince Chriſt's time to this week, to be altered, who has taken ſuch care for its preſervation, both in Creation and in Providence; and who has in his Word put ſo many proper marks of Note and Honour upon it? Is it not affirmed by *James*, ſome years after Chriſt's aſcenſion, that z *Moſes* from the Antient times hath in every City them that preach him, being read in the Synagogues every Sabbath-day? Is publick Cuſtom univerſal, of all Mankind in all ages, of any force with theſe contradicting Oppoſers? If ſo, then Obſerve, Do not moſt of thoſe who name the Name of Chriſt, and multitudes of Pagans with them, obſerve the firſt day of the week, as their weekly Holy-day, which according to Ethnick Idolatry and Superſtition they miſcal *Sunday*? Can he that proves which is the firſt day of the week, but be able to tell which is the ſeventh? if they keep the firſt right, Then have we the true Seventh. Have not the *Indians* their Sabbath on the fourth day of the week? If theirs be ſtill on the fourth day, then how can the ſeventh day in Order be loſt with them? Do not the *Mahumedans* keep the ſixth day of the week as their weekly Feſtival? If their day be the ſixth, the next immediately following day muſt be the ſeventh. Have not the *Jews* all along and ſome Chriſtians kept cloſe to the ſeventh, which is the laſt day in every week, as the Weekly-Sabbath-day? And how could all theſe ſo miſ-reckon the ſeventh for any other day of the week? How many Teſtimonies out of Authors could I cite for theſe, If I would cram the Margin to cloy the Examiner of it? Do not publick Tables witneſs this? If theſe be ſearched in the Courts of Record, and in Regiſter-books, will it not be found they diſtinguiſh and difference the Sabbath-day as the Seventh-day, from that which they Name *Sunday*, the firſt day of the week? Have not the Councils by their Decrees ſtill differenced theſe days, as ſuch a kind of Proof for the matter of Fact? Do not Laws, Statutes, Acts, and Ordinances of Parliament keep alive the memory of theſe diſtinct days? Do they not give *a* the Name of Sabbath-day to the ſeventh, the laſt day of the week? Their freeing of a particular day of the week from all Executions, from troubling any with any Summons, from compelling any Man to bring forth his Surety, from Apparitors or Serjeants ſpeaking, from Advocates pleading, from Cryers crying! Doth not this alſo ſpeak it? Have not ſome of their Acts the name of *Sunday* in the Title of the * Act? Do not many Law-proceſſes require perſons to appear on the Sabbath-day? Are not ſome Statutes Penal upon common Laborers and Travellers on *Sunday*? Are theſe not Injunctions by ſome on *Rogation*-week (as Superſtition calls it,) to forbid the Solemnization of Marriage, from the firſt day of the ſaid week until *Trinity-Sunday*? If any Common-Prayer book-man make this Objection againſt me, he may take notice, That, the year when the LORD graciouſly led me into the obſervation of the Weekly ſeventh-day-Sabbath, that, It was the ſeventh-day in order of time from the Twenty fifth of *March* (according to Vulgar Accompt) which I obſerved, and that twenty fifth day they ſuppoſe in their Calendar prefixt to the Church-Bibles and Common-Prayer-Book, to be the very day when

y Heb. 4. 3, 4.

z Act. 15. 15; 21. A Commentator of note, with many of the learned doth cite diverſe paſſages out of Eccleſiaſtical Hiſtory, whereby to prove that the Seventh-day-Sabbath, as well as the firſt day of the week was obſerved as Feſtival. *Chriſtianorum mos vetus*, ſaith he, *qui diutiſſime manſit in Oriente, convenire, non minus Sabbati quam Dominicis diebus*: obſerve, *diutiſſime*, *Clemens conſtitutionum*, 7. 24. τὸ σάββατον μετὰ καὶ τὴν κυριακὴν ἑορτάζετε, *Paria habet*, 8. 33 & 67. *Aſterius Amaſeæ Epiſcopus in Homilia de repudio*, καλὴν συνωρίδα vocat τὸ σάββατον καὶ τὴν κυριακήν. *Gregorius Nyſſenus*, ἡμέρας ἀδελφάς. *Balſamo* παρὰ τῶν ἁγίων πατέρων ἐξισάζεσθαι δόλον, χαίρειν τοῖς κυριακαῖς τὰ σάββατα, *ideo Conſtantinus Chriſtianos non minus in ſabbatum, quàm in diem Dominicum vacari vetuit. teſte Euſebio. Hinc etiam ortum illud, ut ſicut diebus Dominicis tanquam lætitiæ diebus non jejunabatur, ſicut docet Gangrenſis Synodus, canone* 18. *ita nec Sabbatis, excepto uno ante Paſcha. Sic* ἑορτὰς *interpretatur Zonaras ad canonem Apoſtolicum* 53. *Ignatius ad Philippenſes*: εἴ τις κυριακὴν ἢ σάββατον νηστεύει, πλὴν, ἑνὸς σαββάτου, χριστοκτόνος ἐστὶν, *Sabbatum nunquam niſi in Paſcha jejunandam, ait Tertullianus de jejuniis, qui & adverſus Marcionem*, 4. *Privilegium donatum ſabbato a Primordio mundi, dicit, veniam jejunii. Quare cùm Juſtinus, & Tertullianus Patres illes ante Moſen negent ſabbatizaſſe, id intelligendum, non de conventibus, ſed de rigido per totum diem otio.* Thus he, and more upon this place. Who ſo is both at leiſure and willing to read more about this, may ſee his Explication of the Decalogue at the end of his Annotations on the Books of the Goſpel, *pag.* 40, 41.

a That Act *April* 6. (vulgarly ſo called) 1651. for the better obſervation of the Lords-day (as they wrong Name the Firſt day) was given out on the day of the Sabbath, meaning the Seventh-day. * *An.* 1. *Car.* 1. *Cap.* 1. *& An.* 3. *Cap.* 1. *An.* 5. *& 6. Edw.* 6. *Cap.* 3. *p.* 133.

the

the year of the World began. Let them look to their proof, but, according to that, I observe the seventh day from the Creation. So *b Easter-week* (Thus do men heathenishly mis-name days, and weeks, and months, and years) is by all such understood to be that week, whereof *Easter-day*, the *Sunday*, is the first, and so they reckon afterwards, the first *Sunday* after *Easter-week*, the second *Sunday*, and so on. So *Whitsunday-week*, begins that week with *Whitsunday*. And afterwards *Trinity-Sunday*, the first, second, and so forth, *Sunday* after *Trinity*: Thus they observe the times for the keeping of their Sessions. Do not dead Monuments and Tomb-stones keep alive the memory of the days of the Week, when they have often engraved upon them that particular day of the Week when such or such a one dyed, or was buried, or had his Epitaph and Monument erected? Do not Engravings at some Fountains, and Springs speak this, where the Owners have Recorded some known day of the week upon the Head-stones? So also some Boundary stones or Mark-stones. May we not often meet with this in *Dictionaries* and *Lexicographers*, allowed by publick authority, which do give other names to other days of the Week, But, the Seventh which is the last day they call the Sabbath-day, *c* The Day of Rest? Do not Historians keep this Truth Company with their Judgment? For a thousand years and upward, say some, when we meet with Sabbath in any Writer, of what name soever, it must be understood of no other day than this seventh-day: So those whom they call the Antient Fathers, generally style this last day of the Week, Sabbath. Are not Synods, Councils, and Canons, of one and the same mind in this? Do not the Records of this *English* Nation fully agree in this? Many particular Instances of the seventh-days being called the Sabbath being to be found, as those who are versed in those Histories do inform, in the King's Exchequer, in the Common-Pleas, in the King's-Bench, Chancery, Chequer-Chamber, and those of the house of Lords, which is one of the Highest Courts of Record in this Kingdom; all retaining the name of the day of Sabbath for the seventh-day, This being the common phrase in the Courts of *Westminster*: and the *Latin* processes do run in this style; which is known to all observing Lawyers, Sheriffs, Atturneys, Clerks and Solicitors. Are not Tenures of Lands and of Estates Witnesses of this, which are held conditionally upon paying or doing such a sum or such a thing upon such or such a day of the week, whereby the number and order of Days cannot be lost? Do not Conveyances, Copies, Leases, Deeds, concurr in this; Which do specify some particular known day? Do not Commissions to Judges and to other Officers meet with this sense by their Dates? Do not Charters to Corporations express some special day of Grants? Are not Fairs and Markets held upon certain days of the week, agreeing with the present Accompt, as the reckoning now is? Search the records of Marriages, Nativities, Deaths, Burials, in Ecclesiastical Register-books, and is not the memory of Days preserved there? Do not Compacts, Covenants, Agreements, between party and party, Wills and Testaments, speak the certain knowledg of Days? Do not Day-labourers keep to this Accompt? Do not Ephemeries, Diaries, Hemerologies, Calendars, Almanacks, Astronomies, assent and consent to this same? What further Evidence is now needful in this case of a matter of Fact for the satisfying of them who will keep a Weekly-Sabbath-day Holy unto *Jehovah*, As an act of Faith with an eye to his Promise, as an Act of Fear with an eye to his Threatning? *d Sandys* in his Travels, being a narrow inquirer into the state of other Nations and Kingdoms, doth relate this concerning the matters of Religion in the Eastern parts, that, there is a Christian Empire of the *Æthiopians*

b Act 12. 4. is mis-translated, It should be *Passover*, for *Easter*. There is this passage in a Querie of King *Charles* the First concerning *Easter*, propounded to the Parliaments Commissioners at *Holmby*, *April* 23. 1647. I conceive, saith he, the celebration of this Feast (of *Easter*) was instituted by the same authority, which changed the Jewish Sabbath into the Lords day, or *Sunday*: For, it will not be found in Scripture, where *Saturday* is discharged to be kept, or turned into the *Sunday*: Wherefore it must be the Churches authority that changed the one and instituted the other: Therefore my opinion is, that, those who will not keep this Feast, may as well return to the observation of *Saturday*, and refuse the weekly *Sunday*. When any body can shew me, that herein I am in an error, I shall not be ashamed to confess, and amend it, till when you know my mind, *C. R.*

Hesychius calls the first day of the Week another Sabbath-day. So in the Council of *Friuli*, the first day is called *Sabbatum primum*, as the Seventh day is *Sabbatum ultimum*, *Concil. Foro julienſe. cap.* 13. So *Ambroſe* in Psal. 37. So *Scaliger* of the *Æthiopian* Christians, they call both of them, the Seventh day and the First day, by the name of Sabbaths. Thus Doctor *Usher* in his Letter to Dr. *Twiss* published by Dr. *Bernard*, *page* 88, 89.

e Ruſt-dagh in *Belgic*, or *Low-Dutch*.

d In his Travels, *fol.* 173. and *Purchas's Pilgrims*, 2d. part, *fol.* 1176, 1177.

Æthiopians that did ſtill in his time Celebrate *Saturday*, as well as the *Sunday* (as he uſeth the old *Ethnick* Phraſes); and *Purchas* writes of the *Abyſſines*, as Subject to *Peter* and *Paul*, and eſpecially to Chriſt, that, they obſerved the *Saturday* Sabbath: The *Melchites* or *Syrians* are ſaid to Celebrate Divine Service as ſolemnly on the Sabbath day as on the Dominical day (as they call the Firſt day): Some Chriſtian Churches have forbid Faſting on both theſe days: Many more Hiſtorical records of this may an Ingenious, Induſtrious Reader of ſuch books Collect, that would further Inform himſelf about this. Sufficient to me is Scripture Authority, warranted in created Nature.

Having now gone thorow my great Task and undertaking in aſſerting and proving, thorow the whole Scriptures by *Ælohim*'s own aſſigned Reaſons, by other Scripture Arguments, and by Created Nature and Eſtabliſhed Order, the Seventh-day, which is the laſt day of the week to be the Weekly Sabbath-day; ſhould not every Mouth be ſtopped from gain-ſaying of it? Yet the plaineſt, cleareſt Truths have been oppoſed, and ſo is this: Some riſe up againſt it, and object, that, no ſpecial Honour is put by the LORD and by his Word upon the ſeventh day, more than upon any other day, of the week, and that, it is but A ſeventh, not The ſeventh; And that, that part of time, that is and will be accepted with God is declared and determined to be the ſeventh part of it, or one day in ſeven: and that, one day in ſeven hath and muſt have a natural priority unto the ſeventh-day, becauſe, ſay ſuch, the ſeventh day is one of the ſeven; Whereas ſuch ſhould have more deliberately conſidered, that one day of ſeven was not before the ſeventh day in order of time: It could not be truly affirmed of any one day, that it was one of ſeven before the ſeventh day was Created. For, when the one day was ſo named, there was but that one day; ſo but two on the ſecond day; but three on the third day, but four on the fourth, but five on the fifth, but ſix on the ſixth day, till the ſeventh had its natural Exiſtence, and its created being; and untill then no one of the fore-going days of the Week could be called one in ſeven: For, till then there were not ſeven: and the ſeventh day is the laſt number of days, and the only ſeventh in the days of the Week. So that, here is a ſtop made, and we go no further forward, As to the natural created Order and accompt of a Week, and therefore that exception and objection, which ſome do bring in againſt this from ten Lambs, any of which may be the tenth according as they may run out, is nothing pertinent and applicable to the preſent matter; For, the days of every week do not run voluntarily at their pleaſure which can be before or behind as they will, to go backward or forward when they liſt, but, they keep their created order in this ſucceſſive continued weekly courſe by a well-eſtabliſhed natural, unalterable Law: although in the exception and objection, this ſhould be noted, that, when the ten Lambs were run out, they had each diſtinct names, and the laſt was the only tenth, and no other but the laſt. That particular day of the week is the Weekly Sabbath-day, which alone (As to this of the weekly-Sabbath) has proper marks of Note and of Honour put upon it, As *Jehovah*'s own peculiar day, which he has culled out from all the reſt of the days of the week for his created ends and inſtituted purpoſes: There is not any one Inſignificant word or letter in the whole Book of God; All that he has ſpoken and given to his people is of good uſe. The LORD Jeſus Chriſt has confirmed his Law of the Ten Words to a Letter, a Confonant, a Vowel, a Particle, a Point. Theſe things amongſt others I have commended to their ſerious Obſervation, who do underſtand the Original, or will take ſo much pains as to learn the notes of Demonſtration and their Significancy, which may, the LORD bleſſing it; be gotten with a little Induſtry: one is, to obſerve well the *f* firſt place in the Scriptures where the Doctrine and Law of the Seventh-day-Sabbath is taught. here is *g* a Note of Demonſtration, importing The, This, or That and it is three times joyned to the word Seventh; which particular day of the Week, the Laſt day, *Ælohim*, Reſted on, Bleſſed, and Sanctifyed, as the Weekly-Sabbath-day: The ſeventh, and a ſecond time *The* Seventh, and a third time, *The* ſeventh; and three times *b* there is a Letter, an Inſeparable joyned Prepoſition, ſignifying, In: Which would carry the diſcerning obedient Obſerver of the Weekly-Sabbath-day into the Poſſeſſion and enjoyment, the Duties

c Mark. 5. 17, 18, 19. To a Jot and Chirek.

f Gen. 2. 2, 3

g ה from the pronoun הוּא he, or from הִנֵּה, behold.

b ב.

and Priviledges, of that set Seventh-day: (Besides another *i* Particle there, which doth here put a great force upon the signification, as, That day, That Seventh:) The Note of Demonstration in this Place doth point out a certain, known, Determinate, Fixed, Particular, Unchangeable, day in every Week in that First Created Week, and in the after Successive Returns of that last day in every Week, as the Weekly Sabbath-day: Because this is the First place in the Holy Scriptures where this Note of Demonstration is put to this word, Seventh: And this was an Eminent Remarkable thing pointed at, this seventh day as the day of Weekly Rest, : And all and every of the foregoing daies of the Week of this Created World have a distinct observable put upon them, and therefore so has this also: Especially *k* the Seventh day being the most remarkable day in divers respects, that was in all the Week. Here was a thing certain to be known, and to be taken special notice of, that was thus Demonstrated and Notificated. The Subject matter compared with that which doth go before, doth eminently point out as it were with a Finger, the Seventh day to be the Remarkable day of the whole Week, a day to be Sabbatized and rested in, distinct and separated from all and every of the other foregoing daies in the same Week. All these Scripture-reasons are strong and might be enlarged upon. This Note of Demonstration doth come *l* from a word, which doth signifie, Lo, Behold: So that, it doth set out the Gesture, Posture, and carriage of one who doth plainly and particularly point out a day to be specially observed by the Beholders and Hearers. It doth significantly note a certain day, and doth restrain and confine it to that, and to that only. It doth plainly Import an Emphatical Certitude. Whence the Greeks have taken their Significant *m* Article; this being the *n* Initial Letter of a Demonstrative Article: And this the Hebrew Grammarians do generally acknowledge, that, It doth denote an Emphasis, and is used to a Certain and known thing, so distinctly and expressly is the Excellency of this Seventh day indigitated, as its being the only day of the whole Week for the weekly Sabbath day, to prevent any the least doubt or question about the matter. For which end also, there is this Emphatic-Article *o* prefixed before the Sixth day in order of time, which doth in that place Demonstrate, that, as the work of that Sixth day was somewhat more remarkable, and that, *Ælohim* has perfected all the Works which he propounded and purposed to Create in the foregoing Six daies of this one week of the Created World, shewing a thing known and Signally illustrious and commendable: So also, that, that day only was the Sixth day in the Weekly revolution, and no other day, and that the Weekly Sabbath must be reckoned in order of Created time the immediately next succeeding after that Sixth; which was the seventh day, the last day in the week. Thus also in another place before the Promulgation of this Law of Mount-*Sinai*, *p* these Emphatic Articles are Remarkable, where it is once before the Sixth day, to fix that to a certainty, Which is the Immediate preceding day, once before the Sabbath day, and four times before the Seventh day; that, there might be not the least Colour or pretence for any mistake, in that forementioned place in the History of the Creation. There is a *q* Particle, which is not only a Note of the accusative Case, but it doth also signifie the very selfsame-substance of a thing: Which, together with this *r* Notificative, doth point out the seventh day Sabbath to be the most Glorious Renowned day of the hebdomadal revolution, or weekly return of dayes, not only Grammatically in the signification of these Prefixes, but also Physically in the nature of the thing it self, as the Seventh day, the last day in the week. That *s* Particle is significant of a Person or thing which cometh from a word that doth denote a coming with speed: It denoteth this Created day passive, upon which the Creator Acted, signifying the substance of the seventh day made, being a note of an Article, and also of Demonstration. This Seventh-day, besides its being thus notedly expressed is also set out by *t* a Primitive Noun; signifying him or it, and also by an *v* Affix contracted, of another word, which doth obtain the Nature and significancy of a Pronoun; (For, Affixes are Demonstrative Pronouns) signifying in him: or in it: The proper significancy of a Pronoun is, to set out a certain and a Finite substance, it signifyes somewhat more certain and more First, than a Noun or a proper Name: As, if thou say, this is my Father, he is my Brother, pointing out

i אֶת

k Gen. 1. 5, 8, 13, 19, 23, 31. and 2. 2, 3.

l הֵא Gen. 47. 23. Ezek. 16. 43.

m ὁ, ἡ, τὸ.

n הָא See *Avenarius*'s Hebrew Grammar, *p.* 23. *Junius*, *Bythner Mayr*, and others. *Buxtorf* in his *Thesaur. gram. lib.* 2. *cap.* 5. *Marc. Marin. Brixianus* in his *Arca Noæ*, *f.* 124.

o Gen. 1. 13.

p Exod. 16. 26, 27, 29, 30,

q אֵת See *M. Anton. Reuchlin*'s edition of *Rabbi Mardochai Nathan*'s Heads of Hebrew Concordances, column 73.

r הַ.

s אֵת from אַתָּה.

t אֹתוֹ

u בּוֹ *Avenarius* in his Hebr. gram. pag. 248.

out both the one and the other with the Finger, to some by-stander; it is better known, than if thou shouldst say, John is my Father, Thomas is my Brother, because there may be, and are, more Johns and more Thomas's. *w* I, Thou, and he, do more set out an Individuality, than the Name of *Cæsar*. for, neither when I say, I, canst thou understand another, or communicate it with another: Whereas when I say, *Cæsar*, my understanding also may transmit it to another; as from *Augustus Cæsar* to *Tiberius Cæsar*: Hence the *Hebrews* call the Pronoun *x* by a word, which doth signifie Cognames, because, they are another kind of Cogname of the Principal name or Nown. Nouns do properly signifie things, and Cognames are Accessions to Names, from some vertue or vice, or event, or such like, in the things. In the present Case, the Seventh-day-Sabbath is an Hereditary Cogname, received all down along in Scripture, from the first Week of the Created World, and is Inherent in its own excellency of Created Nature: As a Noun doth Enuntiate what a Person or a thing is *y* all the Affixes are Demonstrative. To question the Emphaticalness of this Notificative, besides that it is contrary to the Judgment of the *z* exactest of Hebrew Lexicographers and Grammarians, is also chiefly opposite to the true, genuine, Proper Signification and usage of the Letter in the Scriptures: whoever doth assert, that, it doth not at all limit, specifie or determine, doth speak too hastily and unadvisedly: It is Emphatically discretive, that by which one thing is differenced and distinguished from another, even where some *a* other Hebrew Letters, Consonants, do exclude this Emphatick Note, yet there the excluding Letter doth receive the point of the Excluded. For *b* Twelve times it is prefixed before those Letters, which doth manifestly shew that this Letter will have some signifying place in the word: It being a prefix of use and of some notable meaning where it is, and will some way or other maintain its title and have a Compensation. *c* Its Primary signification is to hold forth what is joyned to it, and to make its significate the more known. A late learned Writer should therefore a little look over what he hath Written about this and somewhat further Consider, and not conclude, that, the discerning inquirer in this age of growing Light, will be so imposed upon by any mans bare say of Magisterial dictate, without any probation at all, to assert, that, this prefix to Sabbath in the Fourth word is Redundant; and doth tend nothing to the Determination of a Certain day, but, only denotes one of seven: Which doth now lead me to another cogent Reason, for the Demonstrativeness and Notificativeness of this Prefix, because, the Law of the Seventh-day-Sabbath in the Ten words being much in the same words and expressions with the forementioned place in the History of the Creation; has not only *d* a special Note of Remembrance set before it, remember thou, or rather, to remember, and it doth set out one Main great End of Mans being Created, even to remember the Seventh-day-Sabbath: Man is bound for ever, (for it is infinitive, indefinit) to keep this in mind for himself, and to mention and to speak of it to others. It is the Duty of Created Man to look well to this, that, the Seventh-day-Sabbath be not forgotten by him, but duly remembred in Order to the Glorifying of *Jehovah*: This special Mark is put upon this day to distinguish it from all and every of the other daies of the Week, to note the Importance of it, and to signify the Antiquity of it: It being as old, of as Antient constitution as the very first Week of this Created World, which *Ælohim* did expresly command to be observed, as a distinct, separate Sanctifyed day; it being the Last day in the Week: And therefore his people have need to remember it, that, when the time did come about in its Weekly returns, it might not be forgotten and neglected, as neither its natural Equity. There being the same Reasons now as ever; which the Lawgiver himself has repeated and revived in the Fourth word or Command; which doth set out the weight of this precept and the necessity of Mans obedience unto it. The Three former Commandements or words of the First Table, are much in order unto this, *e* to Remember the Seventh-day-Sabbath: For, if this be not kept Holy, those Foregoing three will be broken; as Scripture and experience doth prove. Let several other expressions in this *f* Fourth word be yet further Considered with seriousness: For, besides many other Peculiar Honours which the Adored Almighties the great, Law giver hath put upon this Law of the Ten words, in some respects beyond any other part of the whole

w See for this *Danesii Paralipomena Orthographia, &c.* pag. 70, 71. Thus *Priscian, Varro, & Scaliger.*

x Cinnujim. see *Buxtorfs Thesaur.* gram lib. 1. Cap. 11.

y So *Avenarius* in his Ebraic Grammar pag. 28.

z *Junius* in his Hebr. Gram. pag. 66 calls it the Emphatick or discretive ה. See also pag. 163. 164. and *Opitius's Arium* linguæ sanctæ, printed in 74. p. 29.

a ב, ל, כ, & ם.

b Gen. 39. 11. Deut. 6. 24. 1. Sam. 9. 13. Psal. 36. 6. Eccles. 8. 1. Ezek. 40. 25. & 47. 22. Dan 8. 16. Nehem. 9. 19. & 12. 38. 2. Chron. 10. 7. & 25. 20.

c See *Glassius* Philol. Sacr. lib. 4. p. 843.

d Exod. 20. 8.

e Exod. 20. 8. זָכוֹר it is the Infinitive mood.

f Exod. 20. 8-11. & Deuter. 5. 12-15.

Scripture, take we notice of what doth follow more ſpecially and particularly as to the Fourth word, about the Law of the Weekly Sabbath This Fourth Command hath Double Accents, and particularly that word Seventh, which do call upon the underſtanding Reader for this ſpecial Noting of ſome ſingular matter in this Law about the Seventh-day-Sabbath. There are Four of theſe forementioned Notes of Demonſtration put before that particular day of the Week, two of them before the word Sabbath; and two other of them before the word Seventh, that all may mark it, which is the day; and what a kind of day it ſhould be obſerved to be: This Demonſtrating Note being prefixt, when the ſpeech is of a thing certain and known: And therefore it is called by ſome skilfull Hebricians, a prefix of Knowledge; of *g* the Knowledge of that particular thing: Beſides two other Particles, *h* which do put a great ſignificancy upon that day; that particular day: And moreover there is *i* one Letter put before the word day, (In a day that Seventh,) which doth lead and direct the Obſerver of the Weekly Sabbath into that particular day, the Laſt day of every week, keeping him within the limited bounds thereof to mind and to doe what the one and the only LORD over the Conſcience, and Lawgiver to the Soul, hath appointed him to. If any where in the Scriptures of Truth, this Note of Demonſtration have a more Remarkable Significancy, it is in this Law of the Weekly-Seventh-day-Sabbath; both at the firſt Creation and Inſtitution of it, and as it is one of thoſe Ten words which alone, of All the word of God was more ſignally written by the *k* Finger of the Lawgiver himſelf. Which Ten words are ſo few, and yet with all ſo full and Comprehenſive, particularly this of the Fourth word. *l* That Particle being a ſign, which alwaies by haſtning, is referred to the following word, with which it is Conſtrued, doth in this place ſignifie a particular certain day; noting an excelling thing known to All to whom the ſpeech is directed, This (*Æth*) is twice prefixed to the ſeventh-day-Sabbath, that *Jom*, the day, is four times mentioned. That Author whom I anſwer in this doth ſo far acknowledge the Emphatic Prefix, that he ſaith, it may poſſibly denote an Excellency in the thing it ſelf: But his *may*, and *may poſſibly*, are Diminutive uncertain Termes, doing injury to this Scripture, which by thoſe Prefixes joyned with the other ſpecial remarks, doth and muſt certainly not only denote an Excellency in the thing it ſelf, the weekly Sabbath, but alſo tends expreſly to the determination of the certain day thereof, the ſeventh which is the laſt in Order of every Week: A caſe ſo clear to an impartial Judgment; that one who has written both againſt Seventh-day and Firſt-day-Sabbath, yet confeſſeth (And he paſſeth for a potent Ratiocinator) that, the day of Gods Reſt was that particular Sabbath which *Jehovah* gave at Mount *Sinai*: It is not A Sabbath, but The Sabbath, even that which God ſanctified, and it is as antient as the firſt week of the Creation, the Sabbath muſt be the ſame with the ſeventh: Thus he. There might be a large enumeration of many particular words in Hebrew, which are of common univerſal uſe, ſuch as no inſtitute, cuſtom, or conſent of men has impoſed upon things, but created Nature it ſelf by a ſecret inſtinct and impulſe has aſſigned to and imprinted on real beings, thus, as to the preſent caſe this Hebrew letter, ה Heh, doth take its name from that geſture which generally all mankind do expreſs when they do demonſtrate a perſon or thing, *Hea*, *Hin*, *Hinnea* in Hebrew; ἰνὶ in Greek, *En*, *Ecce*, in Latin: As, when, we ſee a Man that has *Hon*, in Hebrew that is, Subſtance, Wealth, Riches, we cry with ſome admiration. *Ha*, *Ho* or *Hah*, there goes ſuch a Rich Man, and we are ready to point him out with a Finger, for that doth pleaſe ſuch Men when they are ſo noted by others. The Demonſtrative Letter is Conſignificative, and is not idle in the beginning of thoſe words, but doth Super-add a certain ſignification to them. What colour of Reaſon can there be to exclude the Notificativeneſs here: This being a word or Command ſo expreſs, ſo weighty, ſo ſignificant, with ſuch an Awakening word ſet at the beginning of it, and there being ſuch need, that, *Jehovahs* Inſtituted time for his Weekly-Sabbath-worſhip be determinately fixed and certainly known? How great care ſhould men in Reputation for Learning and for Godlineſs take, whoſe words with many do go for Oracles; and whoſe miſtakes too often do groſly impoſe upon ignorant underſtandings of the vulgar, and upon the Lazy minds of Semi-Scholars who are loath to be at the pains to ſatisfie themſelves

g הַיְדִיעָה *Bythners* Gram. reg. 61. p. 119, 120. He cognitionis.

h אֵת

i בְּיוֹם

k Exod. 31. 13—18. & 34. 1, 28. Deuter 4. 13. & 10. 4.

l אֵת, Contracted of אוֹת from אָוָה

ſelves by a diligent ſearch, but, take up things over credulouſly, upon truſt without tryal? As this Learned man is an Oppoſer of thoſe prefixes in the Hebrew, ſo alſo of the Prepoſitive Articles in the Greek, as if theſe alſo were ſometimes Redundant, thereby Inſinuating, that, it is ſo in this caſe: Whereas there is much of ſignificancy in thoſe, which are Emphatical, and Deictical, noting ſome certain thing in a Limited ſenſe not indefinitely. That the prepoſitive Articles in the Greek are not inſignificantly redundant, but demonſtratively Emphatical, is an aſſertion capable of clear proof: As alſo, that, they are ſo in this particular Caſe, relating to the Seventh-day-Sabbath, as I have already diſcovered: And I am now to give it forth to the Reader in ſome other Caſes. For, this Objector doth not afford us any Light by which wee might diſcern when they are not, or when (according to his Judgment and affirmation,) they are redundant. *m* When meſſengers were ſent to *John*, to enquire, whether he were that Prophet? They did not mean ſuch a true Prophet only as *Iſaias*, *Jeremiah*, *Ezechiel*, *Daniel*, and ſuch like Prophets, as they; were, but, in the moſt ſpecial reſtrained Senſe, whether he were that particular Eminent Prophet who was Antiently promiſed to the Church and People of God, whom the Beleivers among the Jews expected, with ſo great deſire, ſhould come, even the *Meſſiah* foretold of in *n Moſes* Writings, that certain individual Chriſt: for which cauſe, the Article is there Prefixed, leſt that ſpeech ſhould have been taken by *John* in an Indefinit ſenſe, of every, if a true Prophet: and otherwiſe *Johns* anſwer had not been according to truth; when he denied it, ſaying, *o* not; as if he had ſaid, I am not that Prophet, no, I would not have you to give way to one thought of this, as if I were that ſame Prophet ſo ſpoken of by other Prophets: No, though I am honoured with being *p* a Prophet. He doth not ſay, that he was not any Prophet at all; but that he was not that ſignally-eminent Prophet; Who alſo in *q* other Scriptures has the ſame Article Prefixed to Prophet, that Prophet, and ſometimes another Pronoun demonſtrative added, that ſame Prophet, or that Prophet he, noting one certain Excelling Individuum. And as for the denoting and pointing out of a particular perſon ſo alſo of a particular thing: As the Field of the Potter, which the Cheif Prieſt and Elders after counſel given and taken thereabout, which they bought for the burial of Gueſts, doth note a certain determinate Field, *r* even that particularly and no other, which by a Prophetical Spirit *Zachariah* had foretold of: And this doth the Article there, plainly point out. *ſ* The ſame you may find in other Scriptures, compared; as that way, is that particular way of Diſciplefhip to Chriſt. So *t* this is, the ſame particular Prieſt, Chriſt, who was a Prieſt confirmed in his Office by Oath. I ſhall referr the diſcerning Reader for *u* further Inſtances to the Scriptures cited in the Margin, where he may find, that, the uſe of this prepoſitive Article; is ſignificantly noting ſome one or ſomewhat certain by an emphatical pointing out. I could give a multitude of more Inſtances in the Greek new Teſtament, acknowledged ſo in the Judgment of the moſt accurate diſcerning Greek Lexicographers and Grammarians. But, I keep cloſe to the matter in hand. The Firſt place in the Scripture which treats of the ſeventh day Sabbath in the Hiſtory of the Creation is referred to by the Author of the Epiſtle to the Hebrews (which place I ſhall afterwards have occaſion to clear from a wrong interpretation put upon it by this ſame Learned Man:) where there are two Articles prefixed, that day. That Seventh, deſigning a ſignated and definit and Individual day, which was and could be no other than that Seventh, which was the Laſt day in the Firſt Created Week, and will ever remain ſo to be unchangeably, whilſt weeks do continue. *x* The like is obſerved in other Scriptures, where the Article is doubled to point out that eminent Seventh-day-weekly-Sabbath. O, who will give, that all Mens hearts, particularly, that, learned mens Hearts did more ſtand in Awe of every word of *Jehovah* Chriſt, who is ſo tender of every Conſonant, and of every Vowel therein; eſpecially in the Ten words of his own hand writing, where he will not ſuffer any one *y* Iod or Chirek to be Injuriouſly altered or left out, not the leaſt letter or any point or part belonging to it! They that do otherwiſe, do ſo far *z* diminiſh from the word. O how great has Chriſts care herein been, that no man might take any other day of the week for the weekly Sabbath-day in the Hebdomadal revolution, but only the Seventh, which is the laſt

m John 1.21. ὁ Προφήτης.

n Deuter. 18. 15, 18, 19.

o John 1.21.

p Luke 1.76.

q Joh. 6.14, 32. & 7.40. Mat. 21.11. ὁ Προφήτης. Acts 3.23. ὁ Προφήτης. ἐκεῖνος Acts 7.37.

r Mat. 27.7. Zachar. 11.13.

ſ Acts. 9.2.

t Heb. 7.21.

u Mat. 1.17. 23. & 2.2. & 16.16. Luk. 2. 26. & 12.32. John 10.11. Acts 3.14. 1 Cor. 3 11. Epheſ. 4.13. a multitude more may be added.

w Heb. 4.4. ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ·

x Luke. 13 14 16. & 4 16. τῇ ἡμέρᾳ τῶ σαββάτω· and again τῇ ἡμέρᾳ τῶ σαββάτω & ἐν τῇ ἡμέρᾳ τῶν σαββάτων·

y Mat. 5.18. Here is ſomewhat of every iod. & chirek to be fulfilled.

z Deuter. 4.2.

last in Created order of ſucceeding time! So choice an excellency hath the Creating-Redeeming-Mediator put into the eſſence of this Seventh-day-Sabbath! As for the particular Inſtances in Scripture, which this learned man doth give, where he Judgeth this Note and prefix of demonſtration to be redundant without aſſigning any the leaſt Reaſon why he ſo deemeth, I have examined every one of them and find them to be Notificative: Of which I ſhall give the Reader ſome ſhort account. His firſt inſtance is in one of the *a* Pſalms, where thoſe wicked ones ſpoken of are evidently pointed out to be the ſame prvaricating-wickedly-revolting-ones that are expreſly ſet out in a *b* former verſe of the ſame Pſalm. So that, the note is Anaphorical, deſigning ſuch perſons, of whom mention was made before, being oppoſed unto thoſe who muſt withdraw from them, if they would make happy progreſſes, or Bleſſed goings on with a ſtrait foot; which is the ſweet ſignificancy of the *c* Firſt word in that Pſalm: Thoſe wicked ones are fingered out to be ſuch, whoſe Counſels are very bad, whoſe way is ſo greatly erring, and whoſe ſeat is ſo full of Scorn, ſuch an accurſed race of Profane ones, as of all ſorts of ſinners ſhall be left unfruitful and fading, Chaſed away and condemned. And leaſt the learned man ſhould think I am alone in this matter, beſides the ſelf evidence of it upon the very place, I refer him in the Margin *d* to a skilful Hebrician, that aſſerts the emphaticalneſs of that prefix in this place. His next inſtance is in *e Eccleſiaſtes*; where, unto a ſeriouſly Conſidering, and a deeply-pondering-mind. The Notificative-prefixes do manifeſtly ſet out the Oppoſition and difference that is between an Eminently wiſe man, and one notoriouſly fooliſh, with reſpect to that particular-ſubject-matter there in hand. There is one, of ſuch a raiſed ſort of wiſe men, in ſuch an elevated degree, as his movings are more in the Light he is ſuch a one as has his Eyes in his Head, as ſees his way plain before him, one circumſpect and heedfull in his goings, one wary and watchful in his ſteps; One that has and keeps his eyes open, and walks in the light of Holy Scripture, and of Spiritual illumination, holding on with an even ſtrait Foot, foreſeeing and forecaſting as he paſſeth along: To which other Scriptures do *f* agree, ſetting out a Wiſe Walker by one that hath his eyes open to chooſe and mind his way, that, he may not miſtake and wander, or ſtumble and fall. There are alſo two Pronoun Affixes which do further Demonſtrate this. And the Oppoſition doth ſet out a Fooliſh one, of all Fools one of the verieſt Fools, an inconſtant Fool, who walks in darkneſs either not uſing his eyes, but winking, and ſhutting his eyes, when Light is before him, or taking a time to walk in when it is dark, ſo that he cannot find out the right way. A raſh inconſiderate Fool, that knows not whither he goes, nor at what he ſtumbles. Beſides the proverbial Antitheſis here, doth declare and commend the excellingneſs and Preference of the wiſe man above and beyond the Fool. *g* The Hebrews and Chaldees do ſet out an eſpecial part of wiſdom in Circumſpection, when the eyes in the Head are deligently uſed: As Folly doth notably manifeſt it ſelf in heedleſs walking. The laſt inſtance is in *h Leviticus*, where there is the notificative prefix put before *Adam*; which as the Engliſh Reader may find, the Dutch Annotations in Engliſh do expreſs, that man which doth the ſame ſhall live by them. It doth ſignally ſet out a ſingular excelling *Adam* or Man. If *i* other Scriptures be Collated, that do ſpeak of the ſame thing, they have all and every one of them the emphatick Article: *k* The Pronoun Relative alſo doth directly with a ſtrait foot lead to that ſame man. Thus alſo the Greek has *l* the prepoſitive Article in two ſeveral places of the New Teſtament; where this Scripture is cited out of the Old Teſtament. Let therefore thoſe marks of Honour by Notes of Demonſtration, which the LORD hath put upon it, ſtill be worn as an Hereditary Crown ſet and eſtabliſhed upon the head of the Weekly-Seventh-day-Sabbath. That day of the Sabbath, that day of this Sabbath. As it is expreſſed in another *m* Scripture. It ſhould further be conſidered here, in a way of confutation of thoſe, who would leave the appointing of Sabbath-times

a Pſal. 1.4.

b ℣. 1.

c אַשְׁרֵי

d See *Avenarius*'s Hebrew grammer pag. 167. where he interprets this place, ſhewing that, the Nominative-Caſe doth ſometimes call to it the demonſtrative הַ to ſet out the Emphaticalneſs. as Pſ. 1. *Hareſhagnim*, *Impii Illi*, הָרְשָׁעִים So *Bythner* on Pſ. 1.1.4. doth twice expreſs it, *Hareſhagnim*, *Iſti improbi*. and again, *Hareſhagnim*, *Illi Improbi*. and a third time under the 33 Rule of his *Lingua eruditorum*, *Hareſhagnim*, *Illi Impii*. Conſult alſo for this, the Harmony of *Oriental Tongues* by *Johan. Erneſt-Gerhard Jenent.* pag. 204. *He emphaticum deſumptum eſt ex* הוּא, *reſpondetque articulo vel pronomini Demonſtrativo*, ut, הָרְשָׁעִים *hi impii.*

e Eccleſ. 2.14.

f compare Deuter. 16.19. with Exod. 23.8.

g See *Mercer* upon this place. Eccleſ. 2.14.

h Levit. 18.5.

i Ezek. 20.11.

k אֲשֶׁר

l Rom. 10.5. Galat. 3.12.

m Luk. 13.14, 16

to

to the Church, or State, besides what has been already mentioned, that, the weekly Sabbath-day, must be a particular, known, determinate, Fixed, standing day, for all men to take notice of, unchangeable in the weekly returns of it, distinct from all other daies of the same week: *n* How else should there be a coming together for *Jehova's* solemn Instituted worship? It must be such a stated constant day, as that the Governours of Families might carefully and watchfully see to it, that, both they and their Children and Servants, and the stranger within their Parts might remember to observe it: That, the freed Beasts might take some Natural Perception of it, in whose custody soever he were kept, whoever were the owner and possessor of it. None but *Jehovah Ælohim* hath Authority to determine and to appoint this weekly Sabbath-day. Christ the Creator and Redeemer is LORD of the Sabbath, and he has fixed it on the seventh the last day of the week. *o* The work of a Commanded day must be done in the day thereof, on which *Jehovah* hath appointed it. If men would expect from him acceptance of their work; the word or thing (we should have a word for every thing,) of a day must be done in his day. How expres's are the Scriptures in this, with respect to the Seventh-day-Sabbath! *p* In the Sabbath-day (the seventh day-Sabbath in the weekly returns thereof,) there was to be the Ascension (or Ascending Sacrifice) of the Sabbath in his Sabbath: Sabbath worship must be done on the proper day and time of it, on the seventh day, the last day of every week, and not a day before in the same week, nor a day after, in another week. (They, *q* that will change a day from what *Jehovah* hath appointed, do devise a day of their own Heart. *Jehovahs* time and Law should not be Changed) Sabbath-worship must be *r* from the time of the Sabbath in his Sabbath. One of the great opposers of the weekly seventh-day-Sabbath doth yet grant; that Rest in the first notion of it doth include a respect to an Antecedent work or labour: And that, it is so every where declared: And that, it is vain to imagine, the World was made in Six daies, and those closed with a day of Rest, without an especiall respect unto the obedience of rational Creatures. Hereby then man in general was taught obedience and working, before he entered into rest: For, being Created in the Image of God, he was to conform himself to God. As God wrought before he rested, so was he to work before his Rest. Thus he. How then can the first day of the week be now the Resting day of that week, where the Rest is made to go before the work and labour? This being contrary to Created Nature? And it being a part of mans natural Created Image of *Ælohim* to conform unto him in working before Resting in the same week. Meditation on the works as well as on the word of Christ, and on Christ himself, is a necessary useful duty. And how can this be performed in its right proper place, where the Sabbath is carried from the seventh to any other day of the week, (as for instance,) to the First day? For, this Computation would put the Seventh day back to the sixth day, the Sixth to the Fifth day, the Fifth to the Fourth day, the Fourth to the Third day, the third to the Second day, the Second to the First day, and it would set the First day forward to the Seventh; quite inverting the order of the Creation, and so would engage a man on the First day which was and is a working day; to meditate on a Sabbath-days priviledge, and on the Creators Resting, and mans Resting, which was upon another day, the seventh which is the last day of the week; and on the Seventh day, which by this wrong account is misreckoned the Sixth. It would put a man upon meditating on the work of the Sixth day, whereas, it was Created and appointed the Resting-day. Thus every day would be set out of its due place: And hence it is, that, such multitudes of namers of the Name of Christ do so little understand, what the particular Created works of every day in the week are; and so seldom meditate upon the peculiar works of their proper day. Whereas, when the seventh day closeth the week with a Sabbath day, a day of Rest which is most natural, then ∫ Meditation passeth naturally into Created order, as to working, and as to Resting. To speak in propriety of speech, there is but one only day in a week, that is the Seventh day in the same week in orderly reckoning according to Created beings, which is and must be, and can be no other than the last day of the week. *s* every day has its own Peculiar proper Name: And apt and fit names are to be kept close unto, especially when given by *Jehovah Ælohim*

n Levit. 23. 2,3. Numb. 28. 9, 10. 2 King. 4. 23. Mar. 1. 21. & 6. 2. Luk 4. 16, 31. & 6. 6. & 13. 10. Acts. 13. 14, 42, 44. & 17. 2, 3. & 18. 4. & 16. 13. Exod. 20. 9, 10. & 23. 12. Mat. 12. 8. Gen. 2. 2, 3. Exod. 20. 8 —— 11. *o* 1 King. 8. 59. 2 Chron. 8. 13, 14. *q* Levit. 23. 3, 37. *p* Numb. 28. 9. 10 *r* 1. King. 12. 33. 34. Dan. 7. 25. Isai 24. 5, 6. Isai. 66. 23.

∫ Compare Psal. 104. throughout with Psal. 92. title with the rest of that Psalm. & Gen. 1. throughout, with ch. 2, 1, 2, 3. *s* Gen. 1. 5, 8, 12, 19, 23, 31. & 2. 2, 3.

Ælobim himſelf; ſetting out the true nature and property of things. *u* This being one Teſtimony of his Sovereign LORDſhip to call perſons and things by their own proper Names. How elſe can there be a Peculiar, Diſtinct, Certain, Knowledge of them? *w* Hence, the Name, is ſometimes taken for the Perſon or thing: thus the Name of God is put *x* for God himſelf: And thus the Name of Chriſt is put *y* for the LORD Jeſus Chriſt himſelf: And, what is obſervable, *z* the Law of Chriſt, is by Chriſt himſelf expounded to be his Name. Thus alſo, with reference to a day, the Name of the Number is ſometimes inclusive of the day too. It were of very profitable uſe, if the daies of the Week were every one called by their own proper Names. *a* Is it not high time to throw away thoſe Idolatrous Names of daies, (As Sunday, &c.) of which *Jehovah* has propheſied, that He will cut them off?

u Pſal.147.4. Eſai.40.26. & 43.1. & 45.3,4. John 10.3.
w Acts 4.12. Eph.1,21. Phil.2,9 Num.26.53. Acts 1.15. Rev.3.4. & 13.8. & 17.8.
x Gen 4.26. Deuter.28.58.1. King. 5.5. & 8.35. Nehem 9.5. Pſal.7.17. & 9.2. Prov.18.10. Acts.2.21. John 17.6,26. and in many other places.
y John.1.12. & 20.31. Acts 9.14. & 19.13,17. 1.Cor.1.2,10. 2. Theſ.1.12. Rev.3.8. John 14.26. Epheſ.5.20.
z Compare Iſai.42.4. with Mat.12.21.
a Exod.23.12,13. Zachar.13.2. Hoſ.2.17. Pſal.16.4. Numb.32.38. Joſh.23.7.

Having thus far attended the Weekly-ſeventh-day-Sabbath in its ſtrait-footed walk in a plain path, through the whole Scripture, there thwarts the Reader now, a ſtraying company that would perſwade him to get into another way along with them, the way of the firſt day, as the weekly-Sabbath, as if this were now the New-Teſtament-Diſpenſation. And for this, they would have him to conſider theſe *b* Scriptures, in the Margin, as Tranſlated out of the *Greek* into *Engliſh*.

b Mat. 28.1. Mark. 16.2. Lu. 24.1. Joh. 20.1,19. Act. 20.7. 1.Cor.16.2. Rev. 1.10. Heb.4.9,10.

Before I return an expreſs direct Anſwer to the ſeveral particular Scriptures themſelves, I adviſe the Reader, to ask theſe Transferrers of the Weekly-Sabbath-day, from the ſeventh to the firſt day of the week, when they judg it was, that, the firſt day of the week began to be the weekly Sabbath-day? Moſt will ſay that it began on the particular day of Chriſt's Reſurrection, by Chriſt himſelf: Some few will aſſert, that, it was a little after that Reſurrection, by the Apoſtles of Chriſt: but all of them will acknowledg, that, it was before any part of the New-Teſtament was written. It being ſo then, let the Reader improve this laſt Conceſſion, and further demand of theſe men, if one of the Apoſtles, as *Peter* by name, for Suppoſition, had preached up this Doctrine, that, the Weekly Sabbath-day under the New-Teſtament-Adminiſtration of Grace, was tranſlated and changed from the Seventh, which is the laſt day of Week, to the firſt day of the week; and that, one of the Hearers had asked *Peter* upon what Scripture do you bottom this Doctrine? How are, whatſoever words of God were heretofore written, Profitable, and written for ſuch a Doctrine? What Anſwer do theſe Men imagine, that *Peter* could have returned? The New Teſtament was not then written, and all the Scriptures which they then had, were the Writings of the Old Teſtament: Thoſe of *Moſes* and of the Prophets: This Hearer ſearcheth theſe and can meet with no ſuch thing, in the Preceptive, or Prophetical, or Promiſſary, part of that Word, neither could any other refer him to clear-convincing-proofs of this. How then could this Man be well ſatisfied, that, this was True Doctrine, when he could not find it in his Bible; but the quite contrary all the Old Teſtament through, another day, the Seventh in order of Created Time all along Commanded and commended! And if this Hearer ſhould further have asked *Peter*, If I ſhould work upon the ſeventh-day contrary to the Precept in the Law, what Scriptures would bear me out in ſo doing, when I appear before the righteous Judg, who has in ſo many Words forbid this, and ſo often, in all the Scriptures that I have, which ſpeak of this thing? and if I do not obſerve the firſt day as the Weekly-Sabbath-day, but do work on that day having *Ælobim*'s Command and Example for it, what Scriptures have you by which to reprove me? After this Arguing, what could *Peter* have replyed to this, from Old-Teſtament-Scripture? I leave the Reader further to improve this in his Study and Meditation. For, the Chriſtianized believers did ſearch the Scriptures, whether thoſe things which the Apoſtles of Chriſt taught them, were ſo or not, even in the Caſe *c* of *Paul* himſelf; who was one of the moſt Eminent, and moſt uſed of them all.

c Act. 17.2,3, 11. and 28.23. and 26.22.

I ſhall now in the ſupplies of the Spirit of Holineſs, according to the word of Truth,

Truth, discover the deceitful colours of these Mens wrestings of some Scriptures, and then shew the Reader the convincing reprehension of those Colours: Which colours how fair soever to outward appearance for a while, yet are a false Disguise, a Paint that will melt away before the fire of the Word. The Fallacies are soon detected and confuted before a discerning and judicious, an unprejudiced and Impartial Reader.

There are *d* some Scriptures in our *English* Bibles of the New-Testament, say these Objectors, which do speak of the first day of the week as the day of Christ's Resurrection, when he rested from his work of Redemption, which is now appointed and determined as the Weekly-Sabbath-day unto the Church, in memory of Christ's Resurrection. *e* One of the Sabbaths, doth frequently occur, and is the same with the * first day of the week, One being often put for First, the Numeral for the Cardinal. The generality of the Antients both *Greek* and *Latin* agree, whose Testimony about the sense of a Word is the best Dictionary and Evidence we can expect: and this same phrase used of the day of Christ's Resurrection by the Evangelists proveth it. Thus they say.

d Mat. 28. 1. Mar. 16. 2. Lu. 24. 1. John 20. 1, 19.

e μία τῶν σαββάτων.

* πρώτη ἐβδομάδος εἰς, μία, for πρώτος πρώτη.

The Resurrection of Our LORD Jesus Christ from the Dead on the third day according to the Scriptures, I thankfully acknowledg, together with the many exceeding great and precious priviledges and benefits thereof: and through Mercy and Grace I do firmly believe and particularly apply. *f* This true Doctrine is one main part of that solid Foundation, on which we are to bottom our Hope: and O how gladly could I here lay aside this Controversie, and be taken up with sweet Delight and with Rapturing joy into an Heavenly Meditation on an arisen Saviour! Here could I leave this unkind World and wrangling-generation, and get up above, that, I might rise with Christ, to be where he is, to behold his Glory! O how willingly could I here breath and long, desire and pant, that, this arisen Redeemer, whom my Soul loves, would be with my Spirit, that my spirit might be more with him! O that I might more Experimentally, sensibly, satisfyingly, Know and acknowledg that Power, that Vertue, of his Resurrection! That I might more and better Evidence my being planted into it by walking in Newness of life! Here could I bid this Fallacious Sophistry of Quarrellers with Christ's weekly seventh-day-Sabbath to stay behind; whilst I find my heart with much Complacencie safely lodged in a full Christ, and in his full Word! O the Savourie-nourishing-Meditations that this Subject-Matter would afford! Here the admiring Soul may pass into a spiritual-Rest by silent-Thinkings, secret Adorings, Marvelling-loves, Exalting-Praises, and Filling-enjoyments——, But, the Reader expects an Answer.

f 1 Cor. 15. 1 2, 3, 4, &c.

In all the places of the New Testament, relating to the matter in hand, where the last *English* Translation doth render it, the first day of the week, the Words do properly signify one of the Sabbaths, except only in *g* one place, where it is the first day of the Sabbath: The meaning whereof may be afterwards opened: All the other places you may find cited in the *h* Margin, and the words in the *Greek* rightly done into *English* in every one of these, are, one of the Sabbaths, not the first day of the week, nor the first of Sabbaths, nor the alone Day (or only day) of Sabbaths: Not at all concluding the first day of the week to be now the Weekly Sabbath-day in the room of the seventh, which the words do not mean, either in their proper Significancie, or intended sense, as they stand in Syntax or Coherence and Collated with other Scriptures: For, they wholly refer to another Matter, and to other Sabbaths than the Flatterers of the first day do lay a wrong Claim to. As for that *i* word in the *Feminin gender*, which they do translate, First, but signifieth One, I have examined the Exactest * Concordances of the *Greek* New-Testament, and I find it Seventy and nine times used there, or about that number; and upon a search into all and every of the places, the translation of *k* one of the Learnedest who doth correct the Vulgar *Latin* Interpretation, is *l* One. I could mention more Translators, if there were need, only for the Information of such Readers, as do understand only *English*, the *Dutch* Annotators and Translators in five of those seven places forementioned in the Margin, do acknowledg that the *Greek* word doth signifie One: Only in two of the seven which yet do relate to the same Greek words they render it First, with-

g Mar. 16. 9.

h Mat. 28. 1. Mar. 16. 2. Lu. 24. 1. Joh. 20. 1, 19. Act. 20. 7. 1. Cor. 16. 2.

i μία, ab ὁ ἓν.

k *Arias Montanus.*

l *Una, Unus*, &c.

out expreſly mentioning the true proper ſignificancy of the *Greek* word, which is *One*; which was in five other places done by them: Whereby the diſcerning Reader may obſerve what their Judgment was in thoſe other two places, and no where elſe, that I have yet found, of all the reſt of the Seventy and nine times do they tranſlate it Firſt, but only in one place more. I have taken care in going over every one of the particular places, and I do not knowingly or willingly miſreport any one Quotation.

m εἷς & ἕν.

m The *Maſculin* and *Neuter gender* of the ſame word (whereof the forementioned is the *Feminin*) in their ſeveral Caſes are uſed in the New Teſtament Two hundred and ſeventy (or ſeventy one) times; As the forementioned *n* Concordances do ſet them down: in every one of which, thoſe words are rendred by *o* one of the moſt Skilful-literal-Tranſlators, *p* One. In one place, he leaves out one Clauſe in the Original, wherein one of thoſe words is, and ſo he tranſlates it not at all, but leaves the Vulgar *Latin* Interpretation in the Margin, where it is taken in, and rendred *q* One. And in another place he puts in *r* one word for another, and renders, ſome One, or a certain one, for *One*. In all thoſe Two hundred and ſeventy, (or ſeventy one) places, the *Dutch* Annotators and Tranſlators do not in any one of all thoſe Scriptures give this Word in either *Maſculin* or *Neuter Gender* the ſignificancy of *Firſt*, but always of *One*. No man that underſtands the *Greek* ſignificancy of this Word, can but confeſs, if he will ſpeak out the Truth, that, the *s* Greek word is Properly, Primitively, *One*, from a *t Verb*, which doth denote to be, For, a *being* is Unity.

n Of *Schmid.*
o Arias Montanus.
p Unus, Unum.
q Unum.
r τὶς for εἷς.
s εἷς, μία, ἕν.
t εἰμὶ.

As for the other word tranſlated *u* Sabbath, Sabbaths. Upon ſearch, I diſcover, that, It is uſed Sixty and eight times in the New Teſtament; In every one of which places, that Skilful-literal-Tranſlator ſpoken of before, doth render it *w* Sabbath, Sabbaths in the *Singular* or *Plural*, according as the number is. The *Dutch* Annotators and Tranſlators do render it, Sabbath, Sabbaths, in every one of the places, according to the *Greek*; though in Nine places they render it Week, alſo; Eight of which do relate to the matter under debate; yet in every one of them acknowledging the *Greek* ſignificancy, in its propriety of ſpeech, to be Sabbath or Sabbaths. All Lexicons and *x* Languages that do derive it from the *Hebrew*, do give this to be the true Genuine Primitive proper ſignificancy of the word; which the very ſound of the Word doth prove to every Ear that hears it. Let then the words be in the Tranſlation, as they truly really ſignify, *One* of the Sabbaths: Which if it were done and received as it ought to be, what a Scriptureleſs thing would the firſt day of the week be diſcovered even by plain Underſtandings to be? No Tranſlation of Scripture is any further the Word of God, than it doth exactly agree with the Original. Thoſe who do tranſlate theſe words, the firſt day of the week, do borrow a Phraſe, which is meerly Talmudical, and not Scriptural, and it is Invented by Men, not grounded upon the Word of God. As the words themſelves, in their own ſenſe are not at all, either againſt the Weekly ſeventh-day-Sabbath, or for the firſt day of the week, as the weekly Sabbath now, which is the Common pretence, and the miſtaken Plea: So neither is the meaning of them in any of thoſe places, as they are Conſtrued in *Syntax*, ſtanding in the coherence of the Text, or as compared with other Scriptures. Thoſe places which are cited out of the *y* Four Evangeliſts, (the other will be ſpoken to in their order,) do in all and in every one of them relate to the Paſſover-Sabbaths, on one of which Chriſt aroſe from the Dead. The Word of Truth doth here expreſly call and name them Sabbaths, and therefore we muſt own it, that, they were ſuch, to wit, Sabbaths, days of Holy Reſt: The Authority of the Scriptures ſhould ſuffice, upon which this Appellation doth ſtrongly bottom: *z* All the Evangeliſts are expreſs for the Paſſover, at which time theſe *a* ſeven Feſtival days were; and other Scriptures in the Old Teſtament do agree hereto: For under that former Diſpenſation there were other days in the year, as the days of the Paſſover, of *Pentecoſt*, of *Booths*, of the Feaſt of *Expiation*; which are called *b* Sabbaths, in expreſs words, Shadowie; Figuring, Typical Sabbaths they were. The Weekly ſeventh-day-Sabbath is a natural Weekly-ſtanding-Sabbath, of a different nature from the other. Conſider further, that, the firſt and the laſt days of that *Paſchal-Feſtival*, are expreſly

w Sabbatum, Sabbati, Sabbatorum, &c.

x In Engliſh *Sabbath*, in Latin, *Sabbatum*, in other Languages is the like.

y Mar 16.2. Mat. 28.1. Luke 24.1. John 20.1, 19.
z Mat. 26.17. Mark 14.12. Luke 22.7. John 12.1. and 13.1 and 18. 28, 39. & 19. 14.
a Lev. 23.4—8. Exod. 12. 3—20. and elſwhere.
b Levit. 23.32. 37, 38, 39. Ezekiel 45.17. &c, as in di- other

called

called and named Holy Convocations, or Convocations of Holineſs: So they were to be unto the *Iſraelites*: They were not to do *c* any Function of Servilenes in them. The ſame Command as to this that is given for the obſervation of the Weekly ſeventh-day-Sabbath in the Fourth Word: Which doth ſhew, that, they were to be kept as Sabbaths. The ſame thing for the Publick Worſhip and ſervice they were to do. *d* To a day every one of thoſe ſeven days of this Paſſover-Feaſt, beſides the Aſcenſion, the Burnt-Offering which was the Dayly-Sacrifice, a Burnt-Offering of Continuation, which was offered up every day without any intermitting: The ſame thing alſo which was injoyned *e* on the Seventh-day-Sabbath. There were alſo all the offerings and oblations of the *f* New Moon, and ſomewhat more; For, it exceeded the ſacrifices of the Feaſt by one Bull and a Ram. Every one of theſe ſeven days were Holy Aſſemblies, Feaſts to *Jehovah*, and when performed aright, they were *g* the ſavour of his Reſt: The laſt day of this Paſchal Feſtival is called in *Hebrew* a day of *h* Reſtraint, becauſe, though ſo many days together had been Sabbatized on before; yet the people of God ſhould not be weary of their privileg, but be willingly reſtrained one day longer from their ſervile Work, and be retained together in the Publick Holy Aſſembly. Thus deriving its ſignificancy from a root that ſignifies to Reſtrain, or to Retain. *i* Every one of thoſe ſeven days was a Solemnity, or Solemn Feaſt, a diſtinct Day in a day by themſelves, in which *Jehovah* was praiſed with Great Joy. Each day was a Solemn Aſſembling. This ſhews plainly, that, thoſe Paſſover-days were to be kept Holy to *Ælohim* as ſo many Sabbath-days. There is one Oppoſer of the weekly ſeventh-day-Sabbath, who to eſtabliſh his firſt day in the room of the ſeventh, doth urge, *Levit.* 23. 39. where the eight day is called a Sabbath, which he affirmeth from *John* 7. 37. to be the laſt day, the Great day of that Feaſt of Tabernacles, from whence he would infer a firſt day Sabbath. Whereas, there were but ſeven days in that Feaſt, *Deuter.* 16. 13, 15. Beſides, that Feaſt of Tabernacles or of Booths, was not a weekly Feaſt, and ſo cannot have a weekly Antitype directly anſwering to it: The weekly Sabbath was ſpoken of before, and ſettled upon the ſeventh day, *Levit.* 23. 3.

A Learned Adverſary of the ſeventh-day-Sabbath doth acknowledg, that, about the time of the writing of the Books of the New Teſtament, both the *Jews* themſelves, and all the Heathen, which took notice of all theſe Feaſts and ſolemn Aſſemblies did call them Sabbaths, and not only ſo, But by God himſelf, from their Analogie, which I ſhall have further occaſion after a few leaves, to make ſome uſe of. In *Luk.* 6. 1---10. compared with *Mat.* 12. 1---14. we may read of Sabbaths in the *Plural number* (as in many other places) of the Firſt Sabbath, a ſecond Sabbath, another Sabbath; which if they be applyed to the Sabbaths of either of the Typical Feaſts, then it is an evident proof, that, the days of thoſe feaſts had the name of Sabbaths in the Scripture if they refer the expreſſions to the weekly Sabbaths, then it doth afford a teſtimony for the Weekly ſeventh-day-Sabbath. Upon one of theſe Sabbaths our LORD Jeſus Chriſt did ariſe from the Dead. And now let the Conſidering-Reader bethink himſelf, whether this do give any the leaſt intimation of any Change of the weekly-Sabbath, from the ſeventh to the firſt day of the week? Where nothing either in the words themſelves, or in the Coherence or Context, or deſign of thoſe Scriptures, or expreſſed or implyed or intended ſenſe of them, doth meddle at all with any change of the Weekly-Sabbath? Where there is no, either Bleſſing or Sanctifying, either Name or Thing; either Inſtitution or ſeparation, either Command or promiſe relating to the firſt day of the Week, as the weekly Sabbath-day, under the New-Teſtament-Adminiſtration. Yet notwithſtanding all this ſo clear and expreſs, which is either not underſtood, or not pondered, men riſe up againſt it, to the troubling of us, and to diſturb us if they could in our ſeventh-day-Sabbath, of weekly Reſt: For ſay they, The *Hebrew* word for *k One*, hath ſometimes the ſenſe of *Firſt*; and the New Teſtament doth Hebraize in this particular: that, if the ſenſe were one of the Sabbaths, then the word ſhould be in the *l* Neuter Gender, not in the *Feminin*, to agree with its *Subſtantive*, which is of the *Neuter Gender*: and that, it is expreſly ſaid *m* in one place, the firſt of the Week, which word is never uſed for One, but Firſt or Cheif. Thus it is Objected. My Reply un-

c Lev. 23. 7, 8.

d Numb. 28. 16, 17—25.

e Verſes 9, 10.
f Verſ. 11—15.

g Verſes 2, 24. compare 2. Chron. 30. throughout, and 35. 1——19. 1 Chron. 23. 31. 2 Chron. 8. 13.

h Deut. 16. 8. *Gnetzereth.* Exod. 12. 16. 2 Chron. 30. 5, 21, 22.

i The like there was at the Feaſt of Booths. Compare for this, Lev. 23. 34—39. and *Nehem.* 8. 18. & Deut. 31. 11, 12, 13. Thus for the *Paſchal-feaſt*, all the ſeven days of this Feaſt, are called the *Paſſover*, Deut. 16. 1—8. and ſo the Feaſt of the *Paſſover* taken, *John* 13. 1. for all the ſeven days of that Feaſt, all and every of them being *Feſtival-ſolemnities.*

k אחד

l ἐν τῶν σαββάτων.

m Mar. 16. 9. πρώτῃ.

to these is as followeth; As for the *Hebrew* word which doth properly signify *One*, What satisfying reason can there be given why any other Tralatitious sense should be assigned to it in these particular places which have so plain and familiar, so obvious and pertinent, a sense in their propriety of meaning, where these Objectors would have it bear such a sense, as that of *First?* I shall examine the places usually alledged after a few Lines more: Or if it could be evidenced, that, in some one place it be convenient to translate it *First*, what cogencie of Inference can there be drawn from thence, that therefore it must be so in the *Greek* word, in the Scriptures fore-quoted? What necessity doth there appear of this? Where the Circumstances of the Text do so well and fitly admit of such a rendring, interpretation, and construction, of the Original Words, as is according to their true certain and proper signification, which has been already Demonstrated? What satisfactory-spiritual-convincing-Reason is there, to fasten such an Interpretation upon them in the Translation, as gives them a sense improper and a meaning unusual; to which no necessity doth urge and drive either the Translator or the Annotator? Words are to be understood according to the propriety of them, unless we be otherways unavoidably forced by some evident Absurdity? Of which there is no Colourable appearing shew here. How can convincing Demonstrations and Infallible Conclusions be drawn from Scripture-expressions, if a contrary liberty be assumed and granted? Why should we yield our selves to flee to a pretended double *Hebraism*, of One for First, and of Sabbaths for Week; where the plainness and expressness of the Letter, and the Propriety and significancy of the Words, is so Consistent with, and adapted to, the Context and the Analogy and Harmony of other Scriptures upon that Subject-matter? I would know yet further of these men, whether the Evening of the Sabbaths mentioned *Mat.* 28. 1. did belong to that which they call the First day of the Week, or not? If they judg not, then they go quite contrary to all the Scriptural-Accompt, which doth begin the day at Evening. If they acknowledg it to belong to that Day, then I further enquire, how, when that Evening and the Day-part which belonged to it, when these were over and gone, How it could be said of the Evening next following of this Day, *John* 20. 19. that, it was the Evening on the same First-day of the Week, as they mis-interpret it? For one and the same day cannot have two such Evenings, at such a distance. As for *o* the *Hebrew* word, *p One* of the most punctual and exact in the *Hebrew-Tongue*, in his Lexicon, both, as to the root of it in the *Verb* in all the *Conjugations* thereof, in which it is used, and in the *Nouns* derived from thence, doth render its significancy to be, He was One, and One; and particularly *q* on that place which is most alledged by the Objectors, it is by him translated One. He has a Passage in his *Epistle to the Reader* before that Lexicon, worth the Noting; a certain, proper, and alonely or only-one, signification, is attributed to All, to every of the words. Another Learned *r Hebrician* in that place cited by our Gain-sayers, doth render it, *One*; He is the Corrector of *s* another's Translation of the *Hebrew Bible*: But here in these places it needed not, because, it is the true meaning of the word; and so properly rendred there by both of them. *t One*, in *Greek*, signifies only One; a Numeral Cardinal doth signify a Number Absolutely, from which, as from a Fountain, other numbers do flow forth; and they are called Cardinals, that is Principals, because, from these the other do depend, hanging on them, as doors do upon their Cardins or Hinges, as One, two, three, four, and so on. In that *u* first Instance that we have in the Scriptures of the *Hebrew* word, for *One*, *One Day*, there was then no other Day in Being, or in Order, which might note any other Number. It shews what that was, and is, which made and doth make up that one compleat full Day, to wit, *w* Evening and Morning, Darkness and Light, Night and Day. Numerals Cardinals do answer to a Question made, by asking, How many? To which the Answer then must, if rightly, be made, One, Only one. There being then in the nature of Day-Existences but only that One day, a large compleat *Full-Day*. In the *Hebrew* it is expressly in number, *One Day*. There is an Holy Harmony, and a consenting Oneness, between the Old Testament and the New, all sweetly and joyntly Concurring in the same Heaven-

o אֶחָד

p Avenarius.

q Gen. 1. 5.

r Arias Montanus. Gen. 1. 5.

s Pagnin.

t Mid.

u Gen. 1. 5.

w Dan. 8. 14. See the marginal rendring. 2 Cor. 11. 15. בֹּקֶר עֶרֶב μιαν ἡμεραν.

ly

ly Doctrine. As for what they further Object, that, If it were one of the Sabbaths, then the *Greek* word for *One* should be of the *Neuter* (not of the *Feminin*) *Gender*, to agree with its *Substantive:* Consider, *x* One, is a Numeral Cardinal (properly not Ordinal) *Noun Adjective*, and therefore it doth signify a thing in the *Concrete.* In reason or signification it must have another word joyned with it, which sometimes one Scripture doth add, when another Scripture speaking of the same thing, doth not express the particular *Substantive* that belonged to it, to put us upon a diligent search and a due collating of Scriptures. Compare those two Scriptures in the *y* Margin for this: Which do relate to the Passover-Festival: What in one of the places is the First of the Unleavened, is in the other the First Day of those unleavened. Thus in the places under Debate, *z* a Greek word which doth signify, Day, is to be understood, because, these are Parallel places with another place, where this is particularly expressed, with respect to this self-same-thing; and so is not my Excogitated Fancy, but, the plain Interpretation of the Holy Spirit Himself, who dictated and inspired this word of truth. *a* The place should be examined, where it is *In a Day* that *One* of those Sabbaths; Here the word *One* has the word *Day* going before it, and must again have that word Day brought and added to it to stand by it: Where, One, being an *Adjective partitive*, and being here taken Partitively, doth rejoyce in a word of the *Genitive Case.* The word for Day also in *b* other Scriptures, relating to other matters, is also expressly added to this *Adjective One*, and is so be rendred *One* day, One of those days. There needs no more about this, For, the Objectors themselves do acknowledg that Day is here understood, though not expressed in these places. Which now puts me upon examining of *c* that place where it is the first of the Sabbath. First here being an *Adjective* of the *Feminin Gender*, and Governing Sabbath a *Substantive*, which is of the *Neuter Gender*, must necessarily be supplyed by some other word, as all that know any thing of *Grammar*-significancy and *Syntax* do acknowledg. Now, what that word must be, we are to enquire. That word which I judg must supply it here, must be some such word as doth signify *d* an Hour, or point or moment, or minute, or such like, as doth point out some of the first part of the earliness of the morning of that Sabbath when Christ stood before *Mary*, and appeared and manifested himself unto her to have been arisen before; This being one of those particular Sabbaths, which are mentioned in a *e* former verse of the same Chapter in the *Plural number:* and these Sabbaths were but a little before demonstrated to be the Sabbaths of the Paschal-Festival: and therefore proves nothing as to a supposed pretended change of the Weekly-Sabbath-day from the seventh to the first day of the Week. Further, if we compare *f* two Scriptures: It is expressly said of another day, referring to the same Passover-Feast, which this day under Debate doth, That, it was the first day of that Feast of Unleaveneds, when they of that Dispensation were to meet to eat unleavened Bread throughout the Seven days of that Passover-festival: Consider then, Can this latter day, which came after, be the First day, when there is another going before, relating to the same matter, the same Feast, which is called or named the First-day? There is somewhat much like this in *g* another Scripture, on the day of Christ's Crucifixion, when he dyed, on that day Jesus was led by *Caiaphas* to the *Prætorium*, or Judgment-house, and it was Early-morning, or Morning-season, or rather Morning-Early, (Hour or Watch,) For, some word here must be understood. Thus with respect to the matter in hand, tis the Earliness of the Morning of that Sabbath, as I said, which is there pointed out, as you may observe in the History by *h* every one of the Evangelists that do mention it. So that, it is Rationally, Scripturally, inferred, that, *First* must be supplyed with Hour, or some such word. We read *i* elsewhere, of a Third, Sixth, Ninth, and Eleventh Hour of the day, and of *k* twelve hours of the Day: and these do make up an whole day, as distinguished from the Night-part. And therefore, there is a First Hour of the Day: The beginning of numbring the Day-part of a large Day, is from the going forth of the Light and of the *Sun*: The first Hour whereof is the first Twelfth part, so numbred of the Day-part. On the first hour of that Sabbath, of that Day, one of the Paschal-

x Mia.

y Mat. 26. 17 compared with Mar. 14. 12.

z ἡμέρα.

a Joh 20. 19. ἐν ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων.

b Rev. 18. 8. Luke 22. 59. Mat. 26. 40. & 20. 12. Revel. 17. 12. Luk. 5. 17.

c Mar. 16. 9.

d as, ὥρα, or στιγμή, used in other Scriptures.

e Mar. 16. 2.

f Mat. 16, 17. with Mark. 14. 12. and 16. 2, 9. compared.

g Joh. 18. 28.

h Matth. 28. 1. Mar. 16. 2. Lu. 24. 1. Joh. 20. 1.

i Mat. 20. 3, 5, 6, 9.

k Joh. 11. 9. & Mat. 20. 6.

chal-Sabbaths, Christ appearing to be standing before *Mary*, Christ having been
l Joh. 20. 1--18. arisen from the Dead, sometime before that. For, *l* there passed some time between Christ's Actual Arising, and this appearing. *Mary* had been at the Sepulchre before this, while it was yet Dark, and Christ was arisen then, She found not her LORD there, whereupon she ran and gave an accompt to *Peter*, and came about again, remaining a while at the Sepulchre, having some conference with the Angels and with Christ himself a while before she knew Him.
m Mar. 16. 2. *Mary* came *m* very much in the Morning: So that, Christ's standing before *Mary*, points out, not his first Minute of arising, but his time of appearing to her. Sabbath here being in the *Singular Number* one particular distinct *n* Sabbath-day of those Paschal-Sabbaths foresposken of, and therefore cannot be a proper supply to *First*, For, then it must run thus, The First day of the Sabbath: Whereas This Sabbath was it self a Day. Here in the Way how groundless and Scriptureless is the Conjecture of that Advocate for the First day-Sabbath, who from hence, to wit, Christ's time of arising, as he judgeth it, would date the beginning of the First days pretended Holy Rest, to be the Morning of the First day of the week, and to last but from Morning till the Evening, making the Night-part to be no part of the weekly-Sabbath, and as having no place in the spiritual Rest of the Gospel to be expressed on this day, (the First day, he speaks of) nor to be any thing distinguished from the Night of other Days of the week! So writes a Learned Man. Thus we have a kind of half Holy-day set up by a Man in the room of an whole Seventh-days-weekly-Sabbath, Created and Instituted by *Jehovah Ælohim*. But, what part of Time shall we reckon that Night-time to? It must belong either to Working-day, or Sabbath-day? If to Sabbath-day-time, then it is a part of the time of a Sabbath-day: If to Working-day-time, then we have more time than Six Working-days in one Week, which is contrary to Scripture-revelation, and to Created Nature. For, the Evening is as Natural to the Created Days as the Morning. The Creator Himself did some of his works in the Night. As *o* Particularly, He created Darkness in the beginning of the Evening of the one Day, in the first Week of the created World, and the night-part of every one of the Large days: and it is the Commendation of a *Virtuosa*-Woman, that, *p* she and her Houshold do work some part of the Night; Whereas we are expresly forbid to do any Work of our particular Functions on the Seventh-day-Sabbath: all that kind of work is supposed to be done on the six foregoing days of the Week: and I have before shewed, *q* that, the Night-part, as well as the Day-part belongs to the Weekly Sabbath-day. And how doth this Assertion of that learned Man agree with another Affirmation of his, so often repeated in that Book of his, that, That part of Time, that is and will be accepted with God, is declared and determined in the Fourth Commandment to be the seventh part of it, or one day in seven! If so, Then how can this Learned Man and his Followers in This, well groundedly expect Acceptance with God; When the seventh-part of Time is not observed, as the Weekly-Sabbath; but one half of that Seventh part is cut off by him: quite contrary unto what God has declared and determined in the Fourth Commandment! This incoherence and inconsistence doth bewray the Darkness and doubtfulness that is upon the Minds and Hearts of the most Learned Opposers of the Weekly-Seventh-day-Sabbath. What will become of *Jehovah*'s Laws and Prescriptions, if Men take such an Unwarranted Liberty, at one blow to cut off the half of the Weekly-Sabbath, contrary to the LORD's Appointments, and contrary too, unto their own Concessions and Assertions, especially also, when on this piece of a pretended Sabbath they give such a Loose to carnal Hearts, as to leave any to be a Rule unto themselves for their words, works, and actions upon this half part of a day of Rest? as if all others were Men of a Legal Spirit, and were Judaizing Sabbatizers, that will be exact according to the Scripture-rules of the good old way in these Matters: Who sees not what an Unscriptural liberty even good men will be too prone to allow themselves, if once they apprehend, that, this is referred unto themselves to judg Determinately of? *r* Where doth the whole Scripture leave any Man or Men to be rules unto themselves? Must we not in all these Cases be Directed, Determined, and

n ἡμέρα is added to *sabbath*, in John 19.31.

o Gen. 1. 2.

p Prov. 31. 15, 18.

q *pag.* 110. to *pag.* 120. of this treatise.

r Isai. 56. 1. 8. & 58. 12, 13, 14. Eccles. 3. 1, 2. Isai. 8. 20. compare Gal. 6. 15, 16. with 1 Cor. 7. 19.

Judged

Judged by the Word ? ¿Here again, My heart would be at work in ſweet thoughts, and in raiſed affections towards a dear Redeemer, who has done and ſuffered ſo much for his unworthy Creature, that, my Heart and Head and Hand may ceaſe a while from giving anſwering Solutions to Fallacious arguings. O how full, how ſutable, a good is here! Thou who readeſt this, canſt thou truly ſay, this Redeemer is my Redeemer; this Mediator hath loved me, and hath given himſelf for me? Redemption is wrought out and finiſhed by Chriſt for me! He will perfect it in me as well as for me! All the juſt demands of the Father are fully ſatisfied by the Son of His love! In the vertue of his Satisfaction and Interceſſion I will go to the Father and expect Audience and Aſſiſtance, Acceptance and a Bleſſing. O how well will it go with them and with their Cauſe, who have Chriſt for their Advocate? How ſure is that Covenant of Grace, which hath Chriſt for the Surety!

The Reader now may expect, that, I ſay ſomething to that part of the Objection which doth ſuppoſe the work of Redemption to have been finiſhed on the day of Chriſt's Reſurrection. So that, He being then Glorioufly Manifeſted to have Reſted from it, the Objectors think, that Chriſt might have good cauſe to Honour the Firſt day of the Week above any other day, as the Weekly-Sabbath-day.

Here is Mens Thinking and Reaſoning, but the ſerious Inquirer doth look for Chriſt's Inſtituting and Commanding, which he can never find in the Word, as to the Firſt-days being the Weekly Sabbath-day. Redemption in the whole and in all and every of the parts of it, and in all and every of the Fruits and effects of it, I beleivingly confeſs, praiſe, and apply, according to thoſe growing meaſures of Scripture light, and of ſaving Graces, which the LORD hath graciouſly given me therein about this. Both thoſe great works of *Jehovah*-Chriſt, Creation-work and Redemption-work, are highly to be valued; and one of them ſhould not be ſet againſt the other, let them both be brought in, *ſ* Creation-work, and Redemption work too, as proper matter for Meditation, conference and Praiſe, whereby the Seventh-day-Sabbath may be, Celebrated and Sanctifyed in the Weekly returns of it. The obſervation of the Seventh-day-Sabbath is inforced by the Lawgiver himſelf to be kept holy to *Jehovah* by an argument drawn *t* from Salvation-work, from Redemption work. The LORD Jeſus Chriſt, who is Redeemer, was Creator too; as I have clearly proved from ſelf-evidencing-Scriptures. It was he that Reſted from his works of Creation, Bleſſing, Sanctifying, and keeping the Seventh-day-Sabbath; in the Firſt week of the World. *Jehovah* Chriſt as Mediator did himſelf at Mount *Sinai*, Proclaim this Law of the Ten words, whereof this of the Seventh-day-Sabbath is one. It is he who is our one and our only *u* Lawgiver. It is he whoſe *w* Voice then ſhook the Earth at that Mount. It is he *x* who was from his Father an Angel by delegated Office, ſent for this, as for many other purpoſes, to be with *Moſes* in the Wilderneſs. It is he *y* who wrote this Law of the Ten words in the two Tables. It is he * who brought his People *Iſrael* out of *Egypt*, and gave them this Law of the Seventh-day-ſabbath. It is he who *z* came down upon that Mount attended glorioufly with ten thouſands of his holy Angels, and promulgated this Law. That Sixty Eighth Pſalm doth evidently to a ſpiritual diſcerner commend Chriſt *a* in his glorious Excellencies, as to his wonderful perſon, as to his wiſe Government, and Gratious Adminiſtration, particularly to the *Iſraelites* in their Journey out of *Ægypt*; in giving them to Inherit the promiſed Land, in confounding of their Focs; all which Favours and Bleſſings to his Covenant people, are ſet out to be the Fruit of Chriſts Mediating for them with his Father. He their Saviour and their God, and the God of their Paſt-Preſent-and After-Salvations, who would make of their Poſterity a Glorious new Chriſtian Church in the latter daies. As for Redemption-work, it doth confirm the Law of the Ten words in the Type: And the antitype muſt anſwer to the Type The Iſrael of God were to do the Weekly-Seventh-day-Sabbath, and to keep it Holy to *Jehovah* their *b* Saviour and Redeemer, and ſo are believers under the New-Teſtament-Diſpenſation, the Saviour himſelf, this Redeemer, having ſo *c* obſerved it all his life through in the daies of his Fleſh here on Earth, when Born of

ſ Gen. 2.2,3. Exod. 20.1.2, 8,9,10,11.

t Exod. 20.1, 2,8,9,10,11. Deuter. 5.12, 13,14,15. Iſai. 56.1,2,3, 4,5,6,7,8.

u Iſai. 33.22. Jam. 4.12.

w Heb. 12.18, 19.24,25.

x Acts. 7.30, -39.

y Exod. 34.1, 28. & 31.18. Deut. 4.13. & 9.10. & 10.4.

* 1. Cor. 10. 4,9.

z Iſai. 63.9 Exod. 20.1,2. & 23.20,21, 22. Pſ. 68.11, 17,18,20. Compared with Epheſ. 4. 8,9,10.

a Pſ. 68.4,5,6, 7,8,9,10,11, 12,13,1415, 16. & ſo on to the end.

b Deut. 5. 12 ——— 15

c Luk. 4.16,31

of the Virgin *Mary*. The *d* Ark which was one of the principal of all the Holy things of God, and for which the Tabernacle mainly was set up; *e* which did Sanctifie the place where it did Rest, *f* this Ark had nothing in it but the two Tables of the Covenant: And this Ark was *g* a Type of Christ, who had this Law in his Heart: And did in his own Person Confirm it to every Letter and part of it by his Doctrine and Practice, when more Familiarly Conversant here amongst men. It was Christ as Mediator who appeared as man unto *Abraham*, *Moses*, *Zechariah*, and others, under that former Administration: *h* These works of Redemption were in the *i* Types then, and as for the Actual Perfecting and Accomplishing of these in the Person of the Mediator himself, *k* when he took to his Godhead the seed of *Abraham*, and was made of the seed of *David* according to the Flesh; and was made of a Woman, these works may be said to take their beginning (as to this of perfecting and accomplishing them in the antitype) upon Christs *l* First thus manifesting of himself in the Flesh: And they were further carried on by him in his *m* Life, so declared by his Father and attested by his Spirit *n*. His Life was a Continued fulfilling of Redeeming-types: And as for his Death upon the *o* Cross, there just before his giving up the Spirit, and commending it into the hands of his Father, he himself said, it is Finished, or accomplished, or perfected, (namely, for so much, and for so far,) he having but *p* a little before, on the same day of his Death, in his Prayer to his Father, declared, that, he had finished the work which the Father gave him to do! This work of Reconciliation and Redemption: Thus accomplishing it, and perfecting the Types by steps and degrees. Some Remainders whereof are further Fulfilled at his *u* Resurrection: Which also it self was a great work: Yet was not this all: For, these works of Reconciliation and of Redemption, had yet a further filling up and a more through perfecting, when Forty daies from his rising again, he ascended up into Heaven: *r* Where he appeared as the great High-Priest of his Peoples Holy profession, as the Antitype, with Blood and with Incense in that Holy of Holies, having his satisfaction and intercession Further in his Glorious Person Actually accepted by his Father, which was Typified of Old by the High-Priests entering into the Holy of Holies, once every year upon the Atonement day, or day of Expiation, of which the Author of the Epistle to the *Hebrews* gives an account, of its being perfected and fulfilled in Christ. To this Ascension of His into the Highest Heavens, and his sitting there at the Right Hand of his Father, where he appears for his People, *s* and intercedes on their behalf, in a way suted to his Glorious Majesty, in so raised an Exaltation: to this doth belong his putting down of the Levitical Priesthood, which was a shadow and Type and Figure of the Heavenly Priesthood of Christ, and must now upon Christs Ascending and session, give way and place to the Truth, to the true antitype, *t* the High Priest being got into Heaven: For, whilst Christ was upon Earth, the Levitical Priesthood continued, at least as to some parts of their Office. When the Reader puts all this together, and sees how the Redemption-work was for so many years together before Christs Resurrection perfecting and accomplishing, and finds Christ *u* Travelling upon the day of his Rising with Two Disciples to *Emmaus*, which was from *Jerusalem* about Sixty Furlongs, which in Common Computation is *w* about seven Miles and a half, at least seven Miles, too long a Journey for the weekly Sabbath day, especially when it was a going off from a greater assembling at *Jerusalem*, the Publick appointed place of worship; and this about a private business to a little Village, an Example not to be followed, upon a pretended new Instituted weekly-Sabbath-day: And withal the Reader observes, that, some part of Redeeming-work was actually compleated by Christ in a way of fulfilling of a Redeeming-Type, which work was not done by him before, either in his Birth or Life, in his Death or Resurrection, it will be time for him ponderingly to think on his waies, and to turn his feet unto *Jehovahs* Testimonies; to make hast and not to slacken to entertain his Commandments, particularly this of the weekly-Seventh-day-Sabbath! To set this right precept before him, and no longer to put away this Institution of *Ælohim* from him: Which is so full and plain and clear, through the whole Scripture; and no further to wander on, misled by mens darkning-conjectures, who would still keep up a day of their own setting up,

the

d Exod.26.33. & 40.18,19, 20,21.
e 2 Chron.6.11.
f Exod.25.16, 17.21,22. 1 King.8.9.
g Numb.10. 35. Psal. 68.1.17. 18, compared with Ephes.4. 8.
h Zach.1.7 ——17.& ch.3.throughout.& 6.12, ——15. & elsewhere.
i Heb.13.8. Rev.13.8 John.1.29,36.
k Heb.2.16. Rom.1.3. Galat.4.4.
l Luk.2.11,14, 21,22,23,24. Mat.1.&2.ch.
m Mat.3.15. John.1.17.
n Psal.40.6, ——10 Heb.10.5. ——9.
o Gal. 3.10,13. compared with Deut.21. 23.
p John.17.4.
q Compare John1.17. with Mat. 12. 40. John10.18.
r Levit.16. throughout. Heb.3.1.&7, 8,9,&10,ch. as far as the 22.ve.of that 10 ch.
s Rom.8.34. Heb.7 25.& 9.24.
t Heb.8.4,5.
u Luk. 24.13. ——31.
w See *Sandys* in his Relation of a journey &c. pag. 174. *Emaus* stands, saith he, seven miles off and West of Jerusalem.

up the First day of the week, which as to this of a weekly Sabbath-day, is a Creationleſs and Scriptureleſs; Reſtingleſs, Bleſſingleſs, and Sanctifyingleſs, Nameleſs, Thingleſs, Commandleſs, Promiſeleſs, and Threatleſs-day; none of thoſe being for it, but all for the Seventh day.

The adverſary being driven out of this hold, ſeeks refuge for his First day Sabbath in ſome other Scriptures, cited in the x Margin, (which yet will not allow him Countenance and Warrant.) For, ſay they, the good Apoſtles met on the First day, the day of Chriſts Reſurrection, which they then obſerved as the weekly-Sabbath-day, in memory of his Reſurrection, and of his compleating the works of Redemption on that day; Chriſt taught the two Diſciples on that day of his Riſing, on the ſame day he appeared to the Diſciples, and inſtructed them, and did eat with them, thus aſſembled, and Bleſſed them! The next First day of the week he choſe to appear to them again: And thoſe Apoſtles Chriſt did Commiſſion as his principal Church Miniſters to teach the Churches all his Doctrine, and to deliver them all his Commands and orders, and ſo to ſettle and guide the firſt Churches: Which Apoſtles did actually ſeparate and appoint the First day of the week for Holy Worſhip eſpecially in Church-aſſemblies; They themſelves frequently meeting upon that day, for that end, and enjoyning the Churches of their Plantation ſo to do, who obeyed them in this: The First day is mentioned as the day of the Diſciples aſſembling to break Bread (which though they did it oft on other daies, yet no day elſe was peculiarly appointed for it.) Diſciples and believers at Chriſtian-aſſemblies were not to come empty on the firſt day of the week, but were on that day to depoſite what they brought in to the Treaſury of the Church. And this has been the practice of all the Chriſtian Churches in the World, ſince the Apoſtles daies: For which there is the Evidence of Church-hiſtory in this matter of Fact, into which Humane Authority this muſt be reſolved: For this evidence of this Churches Vniverſal conſtant uſage is a full and ſufficient proof of the matter of Fact: That, the First day was ſet apart by the Apoſtles for Holy worſhip, eſpecially in the publick Church aſſemblies. They that will deny the Validity of this Hiſtorical evidence do by conſequence betray the Chriſtian Faith, or give away or deny the neceſſary means of proving the truth of it, and of many great particulars of Religion; For, without this Hiſtorical evidence we cannot make good the Authority of any one ſingle verſe or text of Scripture, which we ſhall alledg, becauſe, we are not certain of that particular Text, (or words) whether it have been altered or added, or corrupted by the Fraud of the Hereticks, or the partiality of ſome Chriſtians; or the overſight of Scribes, &c. thus theſe objecters. y The Spirit of theſe Objecters is now to be tryed, whether it be according to Chriſt, and the word of Chriſt, or not? Which ſhall be done by a ſtrict examination of the two Comprehenſive particulars, more eſpecially, whether the Scriptures alledged be truly Tranſlated, and rightly Interpreted, and meetly applyed, as to the preſent Caſe in hand, either for matter of Fact, or for matter of Right? And whether Human Church Hiſtories be of ſuch Authority with reference to the certainty and verity of Scripture and of the Chriſtian Faith, and Religion conteined therein?

As for thoſe expreſſions in our laſt Engliſh Tranſlation, of the Firſt day of the week, in the places cited, I have ſhewn before, that, the words in the propriety of ſpeech according to the truth of Grammar-etymology in their proper ſignificancy and regimen of ſyntax, are, one of the Sabbaths, the Notation of which Phraſe in its plain meaning exactly agreeing with the real Nature of the thing punctually ſet out by it, it has been diſcovered and proved, that, z as to thoſe places in the Evangeliſts, it was one of the Paſchal Sabbaths, which doth ſpeak nothing as to any ſubſtituting of the First day of the week in the room of the Seventh day as the Weekly Sabbath now, which is the pretence of our Oppoſers: As neither do the other Scriptures cited where that Expreſſion is uſed, once in the a Acts of the Apoſtles, and another time in the firſt Epiſtle to the Corinthians; for one of the Sabbaths. In that place of the Acts, was one of thoſe Seven Sabbaths between Paſſover and Pentecoſt, as will be evident to an unprejudiced diligent Comparer of the b Scriptures cited in the Margin; which is quite another thing from what the adverſaries do urge it for: And as for the evidence of this, there

x John 20.19, 26. Luke 24. 13——36. Acts 20.7. 1.Cor.16.2.

y 1. John 4.11. &c.

z Mat.28.1. Mar.16.2. Luk.24.1. John.20.1,19.

a Acts 20.7. 1.Corin. 16.2.

b Acts 20.6, 7,16. compared with Levit.23.11,15, 16.

there is expreſs mention made both of the feaſt of unleavened Bread, which was the Paſſover-Feaſt, in the verſe immediately going before the place cited; and alſo of Pentecoſt in nine verſes after relating to that ſeaſon in the ſame year; within the compaſs of which two Feaſts incluſively, were ſeven Sabbaths, upon one of which that meeting was of *Paul* with the Diſciples: Which doth hold forth a clear Truth, contrary to what it is alledged for. As for what *Paul* did more after that Sabbath day was over, at the going in of the Sun, when another day came on, which was meerly occaſional, he being in a preparedneſs to depart on the next day after the Sabbath: Such as *c* his continuing of his ſpeech till midnight, his raiſing up *Eutychus*, his eating of Bread, his talking with them a long while, even till break of day, then departing: So long Preaching and conference all the Night long is not to be enforced as a neceſſary Sabbath-duty, the Scriptures no where ſo enjoyning it, and if this objector would aſſert it, ſo far at leaſt as till the midnight, (according to his account of an whole day in *England* from midnight to midnight, which I have ſhewn in this treatiſe to be no right reckoning, but contrary to the word of truth:) Let him and the other learned man whom I anſwered but a little before, who ſhuts out the night-part from being any part of the weekly-Sabbath-day, let them I ſay, if they can find no better work for their time, contend about that matter. This Night-part belonging to the after day-part, as making up the whole next day after the Sabbath, was not obſerved by *Paul* as the weekly-Sabbath: for you may *d* there Read how ſome of the Diſciples went before to ſhip, and ſayled to *Aſſos*, there intending to take in *Paul*: For, ſo had he appointed, minding himſelf to go afoot: And when he met with them at *Aſſos* they took him in, and came to *Mytilene*: this was no Weekly-Sabbath-work, no neceſſity nor mercy enforcing or warranting them thereunto. As for the breaking of Bread, whether that expreſſed in the ſeventh, or the other in the eleventh verſe, if it were admitted to be uſed in the Adminiſtration and participation of the LORD's Supper, yet this objector himſelf doth affirm, that it was often done by Apoſtles and Diſciples on other daies of the week than on that which he ſo earneſtly contends for: And whereas he doth aſſert that no day elſe but only the Firſt day of the Week was peculiarly appointed for breaking of Bread in that ordinance: Whither ſhall we go for a warrant and proof of this? We find no ſuch appointment by our LORD in the Scriptures; and the Objector cannot but acknowledg, that our LORD Jeſus Chriſt did inſtitute and adminiſter it at the firſt appointing and diſpenſing of that New-Teſtament ordinance of the ſupper, on another day of the Week, than the firſt day: For, the Objector affirms elſewhere, that the paſſover day in that year was the Weekly-Seventh-day-Sabbath: and *e Paul* doth expreſly ſay that it was the ſame Night in which he was betrayed; then it was, that, he took the Bread and the Cup in this LORDly Supper: And this did *Paul* receive from the LORD, and ſo did deliver it unto that Corinthian-Church of Saints, as that word-Rule by which they were to reform their abuſes which had crept in amongſt them, as to that ordinance particularly, and according unto which they were exactly to meaſure all their Adminiſtrations. If this Objector do urge humane Authorities without Scripture-evidence, we ſhall ſhew the vanity and weakneſs, the incogency and unconvincingneſs of that empty Plea after a while. Reader exerciſe thy diſcerning here? Is there any thing in this place that ſpeaks at all of any change of the weekly-Sabbath from the Seventh to the firſt day of the Week? do either the ſignificancy of the words or the intendment of the place, or the force of the context, or any neceſſary unavoidable conſequence, preſent any ſuch thing to an impartial unprejudiced underſtanding, which doth report a matter of fact done upon another day, not medling with any ſtate of this queſtion about this matter of Right. Has the Firſt day of the Week either the name of the Weekly Sabbath or the ſubſtance and eſſence of it? Is there any one word of Command found here requiring beleiving Chriſtians to obſerve the Firſt Day as the Weekly Sabbath? Is there any Promiſe made over to the weekly obſervers of it As ſuch? Is there any threatning denounced here againſt the not-obſervers of it, As ſuch? Is there any mention made of Chriſts being the Author of it, As ſuch? Is there any one expreſſion of its being inſtituted by Chriſt, As ſuch? Is there any one word or Phraſe againſt the

Seventh

c Acts 20. 7—12.

d Acts 20 13, 14.

e 1. Cor. 11. 23-26.

the Seventh daies being now any longer the Weekly-Sabbath-day? Can this Objector satisfie and establish thee upon any firm ground, such as is Scriptural, by any contrary arguing, wherein nothing of all this can be found? The plain Historical Narration doth inform us that *Paul* abode at *Troas*, seven daies, in the sixth verse: And whether he came to *Troas* on the First day of the week, search may be made: *Troas* standing near the Sea of *Hellespont* in *Asia* the less, whether *Paul* came from *Philippi*, that was scituated in *Greece*, which was on the other side of *Hellespont*, or of the *Euxine* Sea; which Sea did lie between *Europe* and *Asia* the less: *f Macedonia*, whence *Paul* came, was a Province in *Græcia*; There at *Troas* *Paul* stayed seven daies inclusively, in the fifth and six verses of this twentyeth Chapter, spending a Seventh-day-Sabbath amongst them, and then went away from them the next Week, in the Seventh and eleventh verses, after the Weekly-Seventh-day-Sabbath. The Objector therefore mistaking the day to be the first day of the week, whereas, It was the weekly Seventh-day-Sabbath, all that which he doth wrongly build upon that mistake, falleth to the Ground, together with that mistake, This answer, drawn up from the true proper translating of the words, one of the Sabbaths, I mainly stick to, as plain, convincing, and self Evidencing, though I have elsewhere drawn up much more about it: We are not hurried away with noise and multitude: But that which swayes with us, and keeps our hearts in an awesul fear, and trembling-joy, and believing establishment, with sweet satisfaction, nourishing delight, and great complacency, is the Word of the adored Almighties, clearly opened, well-agreeingly-collated, soundly understood, and rightly applyed: Christ and his word have their Authority with us, beyond any man or men whatsoever, or any or all of their sayings to the contrary. His words do always best expres things, according to the true Nature of them in their own familiar sense, which the Holy Spirit doth give of them in their respective places. The same Genuin significancy has this Phrase in that passage to the *g* Corinthians, where also it is, in true propriety of speech, not the first day of the Week, but one of the Sabbaths, meaning according to the proper significancy of the words, phrase, and thing, either one of the Sabbaths between Passover and Pentecost inclusively, as in the former place; *h* of which two Feasts he makes expres mention in the same Epistle, and of one of them, in the same Chapter; or else one of the Sabbaths, of one or other of those Three great Festivals spoken of *i* else where: The Feast of Unleaveneds, The Feast of Sevennies. and the Feast of Booths, or leaf-hutts, especially at the time of ingathering the yearly Fruits and increase of the Earth, at which time they were able by such a revolution of a year to pass a Judgment upon *Jehovahs* Blessing of them, (which cannot be so well estimated on every Weekly return,) for, then, all the Males that appeared before the Faces of *Jehovah* were not to appear empty, but every man according to the gift of his Hand, or according to the Blessing of *Jehovah* his God (which is much the same with the expression in this Epistle,) which he had given him, And this reply has consent and agreement with other Scriptures, and with the nature of the Duty of Charitable Relieving and is evident upon the same place. It is the confession and acknowledgment of an adversary, as was Noted a few leafs before, that, about the time of the writing of the Books of the New-Testament, both the Jews themselves, and all the Heathen that took notice of them, called all their Feasts and solemn assemblies, their Sabbaths: Because, they did no servile work in them, they had the general Nature of the weekly Sabbath in a cessation from Labour. It is known and confessed, saith he, that at that time (when *Paul* wrote to the Church at *Colosse*, which they suppose to be about twenty and nine years after Christs Ascension into Heaven:) all Iudaical observation of daies, or the daies which they religiously observed, whether Feasts or Fasts, Weekly, Monthly, or Annual, were by themselves and all other called their Sabbaths. They were so called by God himself from their Analogy. Thus he. And this First Epistle to the Corinthians is reckoned by some to be sent unto that Church about two and twenty years after Christs ascension. So that to translate the words, one of the Sabbaths is the most proper significant Rendring, the most pertinent to the drift and Scope, and the most Harmonious in consent with the whole Scripture

f Acts 18.5. & 19.21,22.

g 1.Cor.16.2

h 1.Cor.5.7,8 & 16.2,8.

i Deuter.16. 16,17.

that treats of this matter: The believing Corinthians were to lay a way by themselves somewhat of their income, proportionable to the LORD's prospering of them in a way or Journey of their particular Trades, Functions, and callings: Thus, gathering some Treasure, that, they might have in a readiness, that which might afford a *k* necessary supply of the poor Saints at *Jerusalem*, that, the collection might be in a preparedness against that time when *Paul* was to call for it, and to carry and distribute it to that End. Let the Reader here observe, that *Corinth*, (to the Church in which City *Paul* did write this Epistle, out of one passage of which, the Adversary would raise an objection,) was that city *l* where *Paul* had been a publick preacher, according to all or every Sabbath: So that *Paul* did keep the Seventh-day-Sabbath there in that Particular place constantly in this City of *Achaia*, A City Scituate near the Sea, where he taught the word of God, one whole year and six months, and that by a special Call and encouragement from the LORD Jesus Christ: So far was he from setting up the First day in the room of the Seventh Day, as to the weekly-Sabbath, that even there he was a diligent Observer of *m* every Seventh-day-Sabbath: For, so the Holy Spirit himself calls that day, the Sabbath. Here is therefore no firm bottom in this place objected to ground a transferring of the weekly Sabbath from one day to another, which is nothing at all the design of this place (as neither is it of any other place through the Word of Truth.) The Words in their true proper significancy are according to one of the Sabbaths: The Article being omitted here, it doth signifie distributely, according to one or other, or each of those Sabbaths: So that, the day here specified doth relate to some one or other of those Sabbath-Festivals forementioned. There were *n* Harvest-Seasons, when the fruits of the earth came in, and they could judge somewhat of their Increase, in corn and gain, That Word which is translated a Collection, is such a Collect or Collation, as is concluded by Reasoning, an inferring from reckoning and casting up an account: every one as it went well with him, in his Voyage, Journey and Trade, at such seasons of the year when the profits came in; whether at and from the Sea, or the Land: (and so *o* the Word signifies in propriety of Speech, according as the LORD hath given a good Voyage, or a prosperous way, or Journey) accordingly should they honour *Ælohim* with their substance and increase, by setting apart a due proportion out of their Estates to relieve needy ones. The charitable supplying of the poor with necessaries (especially if poor Saints, which was the Case here) is a natural Religious Duty under all the Dispensations of Grace, Old and New; A Law of Mercy and of Love still in force, and ever will be whilst there are such Objects of pity. Some few such I do know, who do practise suitably, treasuring somewhat every year, and at some quarterly Incomes, and sometimes by shorter Returns, out of their revenue and increase, out of which to take, as Cases do call for it, (being in a preparedness through Grace to part with the rest, if necessity were such:) So that upon all such occasions they readily go and fetch out of that store which was laid up for such a purpose, in a way of thankful acknowledgment of Gods blessing of them in their outward Estate *p Paul* intended to come to *Corinth* about that season of the year, when Ship-ladings at Sea, or Harvest-gatherings at Land, had been brought in, and therefore it is, that, he thus Exhorts them. Laws about *q* Mercy and Charity are scattered up and down in many Scriptures, and it were easie to gather several of them together, if need were: Which Laws ever had for the substance of them, a natural equity binding all mankind; but more especially those who were Church-Members in Fellowship. I refer to some few in the Margin. *Pauls* advice here, was a prosecution of a further direction, to pursue Love which he had so largely described and commended a little before. Nothing appears in all this, of any appointing or instituting of a new Weekly-Sabbath-day in the room of the old, the Seventh-day, which was so from the beginning. There is *r* another word further in the objected place, which doth respect the Treasury of Alms, near the Temple, into which some sort of Tithes, Gifts, Gold, Silver, and such like, were brought for the relief of the *Levite*, Stranger, Widow, Poor: Of this Treasury *s*, the Reader may consult the several Scriptures in the Margin.

Having opened the expression of one of the Sabbaths, and shewn that it refers in all the places to another matter and purpose than that for which it is brought, there

k 1 Cor. 16. 1, 2. Rom. 15. 25, 26. 2 Cor. 8. 1. Gal. 2. 10.
l Acts 18. 1-11.
m Acts 18. 4.
n Lev 23. 10, 20, 39. Luk. 6. 1. Exod. 23. 14, 15, 16.
o 1 Cor. 16. 2. ἵνα ὅταν
p 1 Cor. 16. 1, 2, 6, 8. 2 Cor. 8. and 9. ch.
q Deut. 15. 7, &c. and 16. 13, 14. Prov. 3. 9, 10, 27. and 22. 9. Isai. 58. 7, 8, 9, 10, 11. 2 Cor. 9. 7. Mar. 14. 7. Phil. 4. 14, 15. Gal. 6. 6. Acts 2. 42, 44, 45, 46. 2 Cor. 8. 4. & 9. 13. Hebr. 13. 16. Rom. 15. 26. Phil. 6. Act 11. 29. 1 Cor. 16. 1, 2. & ch. 13. & ch. 14. 1.
r 1 Cor. 16. 2. Θησαυρίζων
s Num. 31. 54. Josh. 6. 24. 1 Kin. 7. 51. & 14. 26. & 15. 15, 18. 2 Kin. 12. 4, 9, 16, 18. & 14. 14. & 16. 8. & 18. 15. & 24. 13. 1 Chr. 26. 26, 27, 28. & 28. 12. & 29. 8. 2 Chro. 5. 1. & 12. 9. & 15. 18. & 16. 2. & 24. 7. & 25. 24. & 28. 21. & 31. 10, 12. & 36. 18. Ezr. 8. 29, 30. Neh. 7, 70, 71. & 10. 38. & 12. 44 & 13. 5, 9, 12. Joel 3. 5. Mal. 3. 10. Mat. 23. 16, 17. Jud. 9. 14 Luke 21. 1-5. Joh. 12. 5. Acts 3. 2, 5, 6. & 4. 34, 37. & 5, 2, 3. 1 Cor. 16. 2. 2 Kin. 12. 16. Josh. 6. 19. Mar. 7. 10, 11. Mat. 15. 4, 5. Numb. 31. 50. Mat. 27 6. and 23. 18.

there is ſomewhat yet further to be ſpoken to, about Chriſts appearing to his Diſciples on the Day of his Reſurrection: Which was obſerved, ſay the Objectors, by them, as the new Weekly-Sabbath-day, in memory of his Reſurrection, as is pretended, &c.

That, the Diſciples did not meet on that day, as now the weekly-Sabbath-day, in memory of Chriſts Reſurrection, is evident; becauſe, they did not the moſt of them at that time *t* believe, that he was ariſen: For which their misbelief their LORD and Maſter doth check and rebuke them; he having ſo often inculcated this thing upon them about his Suffering, his Death and his Reſurrection. How often had he told them, that he was to riſe again from the dead on the third day? That Word *u Third* is mentioned Twelve times in the New Teſtament, plainly pointing out the particular day of Chriſts Reſurrection: and in ſeveral of thoſe places it is recorded, that, they with their own Ears heard Chriſt affirming of it again and again, over and over, upon ſeveral occaſions: In every one of the places, the *w* Article is added and prefixed, and to one of them the Article is doubled. All which put together do ſhew the Emphatical Significancy and Force, the Demonſtrativeneſs of it, noting a certain determinate day to be known of all that would ſeriouſly conſider it. *x* The ſame word for Significaney in another part of Speech, is uſed four times in the new Teſtament: Three times by Chriſt himſelf, to point out the certain determinate Day of his Reſurrection to be the Third Day: VVhich alſo in one of thoſe four times is expreſly acknowledged by his Adverſaries themſelves who laboured to obſcure the glory thereof *y*. In one of the places, both the diſtinct parts of an whole natural large day are punctually ſet down with reſpect to every one of the ſeveral three days: Three days and three nights, uſed for the whole time of the darkneſs and light in one ſucceeding courſe, and exemplified as to the matter of Fact, in the Caſe of a particular perſon, of *Jonah*, (the Hiſtory of whom is one of the Books of the Scriptures of Truth) who was herein a Type of Chriſt. As to his being raiſed on the third day. It is a day diſtinct from two complete foregoing Days: *z* In one of the places, that, Chriſt might make ſure of clearing this matter to their underſtandings, and fixing it the deeper in their memories, ſo as it might not leak through their Veſſel of Remembrance, and alſo of having the three days, and the three nights included, he expreſſeth it by a *a* Prepoſition, ſignifying *after, after three*: For, ſo is the meaning of it, when it governs an Accuſative Caſe; and this Præpoſition is confeſſed in one of the places by his open Enemies: and if thoſe thought on it, and called it to mind, the more excuſeleſs were the Diſciples, who did not for a while ſo credit it: Whereby it is manifeſt, That; they could not actually deſign this, as the end of obſerving ſuch a day, which themſelves did not yet believe ſo to be, though it were declared to them by ſome to whom he had appeared. So that, this part of the Objection is Scriptureleſs and Reaſonleſs; and as for Chriſts appearing to the eleven in the *b* places cited: It is alſo *c* clear by the Scripture-Accompt, that, that day, on which Chriſt had conference with *Cleopas* and another Diſciple, in their way from *Jeruſalem* to *Emmaus*, was over-paſt and gone before, that appearing of his to the Eleven: For, the day was upon cloſing when they went into that Village, where Chriſt ſpent ſome time with them: And thoſe two Diſciples had *d* ſixty Furlongs to travel afterwards, back again from *Emmaus* to *Jeruſalem*: and they were at that meeting where Chriſt appeared to the Eleven: The Sun was gone in before that time. So that if this pretended Hiſtorical Hint be miſtaken by thoſe Objectors; ſo then is the * next alſo, which they alledg of a ſecond appearing, as to the particular day of it, the place it ſelf doth expreſly confute their aſſertion: For that appearing was after eight Days: After obſerve, which could not therefore be that very day which they name: Not the firſt day by their own Computation: Beſides, what cogency is there in this kind of arguing from Chriſt's appearing to the Diſciples? For he *e* appeared often to them in the forty days between his Reſurrection and Aſcenſion; and once when they were Fiſhing, which is no weekly-Sabbath-days-work and employment, at which time alſo Chriſt did eat ſomewhat of what Fiſh they had taken. Upon a due long ſeri-

t Mar. 16. 11-14.

u τρίτη. Mat. 16. 21. & 17. 23. & 20. 19. & 27. 64. Mar. 9. 31. & 10. 31. Luk. 9. 22. & 18. 33. & 24. 7, 46. Acts 10. 40. 1 Cor. 15. 4.

w τῇ.

x τρεῖς Mat. 12. 40. & 27. 63. Mar. 8. 31. John 2. 19.

y Mat. 12. 40. The ὅτως doth directly anſwer to the ὥσπερ. *Jonah* was in the bowels of the Fiſh, three days and three nights, Jon. 1. 17. τὸ ὅτι *hic eſt* ὁμοιωτικὸν, *eſt Declarativum ſeu Determinativum modi hoc modo ſimiliter, ad hunc modum. Ità habet hic ante ſe particulam correlatæ ſignificationis*, which here is ὥσπερ, the ὅτως therefore here is, *eodem modo.*

z Mar. 8. 31.

a μετὰ τρεῖς ἡμέρας, immediately at, and in, the end of the Third day, and paſſing into the moment of the next day.

b Mar. 16. 14, Joh. 20. 19.

c Compare Luk. 24. 13-36. with Mar. 16. 12, 13, 14. Joh. 20. 19-22.

d *Emaus* is 7 miles off, and Weſt of *Jeruſalem*; ſo doth *Sandys* write in the Relation of his journey, pag. 174. *Bunting* in his Itinerary doth meaſure it about 8. miles from *Jeruſalem*, pag. 491.

* John 26. 26.

e Acts 1. 3. John 21. 1-14. Luke 24. 42, 43.

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ous Conſideration of the whole of this matter: There appears nothing to me, not the leaſt ſhew or colour of any ſound Scriptural reaſoning in all theſe Allegations, which men in Reputation have been by a Traditionary Religion in this, ſo fond of. What a great way about do they go, quite out of any Scripture-path to fetch in ſomething that might look like an Argument with thoſe who take up ſuch matters of humane invention upon Truſt from their miſguiders, who in this teach them to Err in a *Dark-walk*, where they ſee not how nor whither they go; and then tell them, that the mind of Chriſt in this, is a great Deep, and not ſo eaſie for plain Underſtandings preſently to fathom: Whereas we who are brought under the New Teſtament-Adminiſtration of Grace are put into a ſtate of clearer Light than thoſe were in, who were under the former Diſpenſation. Doctrines, Duties, Graces, Priviledges, do ſhine forth in more Glory before us *f*, as the Apoſtle doth argue in the ſecond of his Epiſtles to the Church at *Corinth*, the deſign of which paſſage is to ſhew the New-Teſtament-Glory to be excelling: They of old had a veil on their Miniſtration, by Figures, Types and Shadows, whereas we now do, at leaſt we may, and ſhould, behold things with unveiled Face: As for the Laws of the Ten words, particularly this of the Weekly-ſeventh-day-Sabbath, they are clear as the Light: And therefore the Holy Scriptures of Truth do give them that *g*Name of Light, of ſelf-evidencing and clear-ſhining are they, containing Commandments ſo right, in all things, ſo enlightening the eyes of mens underſtanding, though otherwiſe they be but ſimple, ſilly, and weak; the very opening, entrance or door of which Word doth give light to make the ſilly ones to be underſtanding ones, eſpecially when the Commandment comes in the Demonſtration of the Spirit, and with Power, and former pre-conceptions and prejudices are laid aſide: A Law ſo guiding the Obeyers of it, to walk in ſuch paths of Rightneſs; a Law ſo true, ſo holy, ſo juſt, ſo good, ſo ſpiritual, ſo perfect, ſuch a Law of Liberty, ſetting a renewed, enlarged heart ſo free to run in its Way: A Law ſo comprehenſive, a Law ſo *h* formed in right humane Nature, being at the firſt concreated with it: A Law ſo convincingly opening it ſelf, and its true mind, and its proper meaning, and ſo fully expounded throughout the whole Scripture, which is a large expoſition upon it, inſomuch as that all the reſt of the Word, ſo far as concerns Duties to be performed, and ſins to be avoided, is but as it were *Jehovah Ælohims* Commentary upon, and Interpretation of, it. So that here, Thoſe of an inquiring Spirit are led ſafely out of the Maze of thoſe perplexing difficulties, which the Objectors reaſoning about the neceſſarineſs of human Hiſtories to make up a full evidence of the Scriptures in the matter of the firſt day, would hurry them into, and ſuch diligent re-ſearchers are brought into a plain way, *i* and the Good Old way, or the way of hidden Ages, or of Eternity. The Words of this Law do carry a plain Evidence in them: As, all the reſt, ſo particularly, the fourth Word or Command, concerning the weekly-ſeventh-day-Sabbath: It has in it ſelf a common and familiar underſtanding, the ſenſe and meaning whereof doth appear at the very firſt ſight: It is but hear or read, and every man, that is endued with Reaſon, and will exerciſe it without any prepoſſeſſion or impoſings, will forthwith conceive aright of it, That, the weekly-Sabbath-day is the Seventh-day; That the Seventh-day is the weekly-Sabbath-day. This Objector doth aſſert it, That it is agreed on, that the Paſſover that year when Chriſt was crucifyed fell on the Sabbath-day. It muſt here be his meaning, the Seventh, which is the laſt day of the week, which he takes to be the Firſt day of that Feaſt of unleavened bread; On which the Paſchal Lamb, according to Inſtitution, was to be eaten, which was not the Firſt day of the Week, but the Seventh. Upon this Suppoſition, I would thus queſtioningly argue; either Chriſt that year kept the very day of Paſſover, according to Inſtitution, or not; if Chriſt kept the true Paſſover-day (as I do not at all doubt but that he did; for *k* he was to fulfill all righteous Obſervances, and accordingly he did: It being the Work which his Father gave him to do, and which he finiſhed: The Antitype directly anſwering in every thing with great exactneſs to the Type: And the Hiſtory in the written Word which doth report this matter of Fact in Chriſt, doth expreſly call that day, on which he did with his Diſciples eat the Paſchal Lamb, the Paſſover-day,

f 2 Cor. 3. 6-18.

g Prov. 6. 23. Pſal. 119. 105. Pſal. 19. 7-11. Pſal. 119. 131. Prov 4. 11. & 8. 6, 7, 8, 9. The whole of the 119. Pſal. Rom. 7. 12. Jam. 1. 25. & 2. 8, 10, 11, 12.

h Eph. 4. 24. Col. 3. 10. Rom. 2. 14, 15. Eccl. 12. 13. Mat. 22, 36--40.

i Jer. 6. 16. Pſal. 139. laſt ver.

k Mat. 3. 15. John 17. 4.

day *l*, as the Scriptures in the Margin will undeniably prove; and he dying the same day, which was the Paſſover-day;) If this be granted by this Oppoſer, to be the Weekly Seventh-day-Sabbath, what then becomes of all the reſt of his arguing and pleading for the Firſt day, which according unto this Suppoſition was not that particular day of the Week, on which Chriſt aroſe from the dead? For, according to this that Firſt day was the next immediate day after his death, and could in no Senſe be called the Third day on which he roſe again? If he ſay, That the true Paſſover-day, which not Chriſt, but the Jews kept, was the day next after the death of Chriſt, we call for an Anſwer to the forecited Scriptures in the Margin, and expect a Word-proof for what he aſſerts: Although, if that could be cleared, yet has it no Rightneſs or Forciblenеſs of arguing in it to demonſtrate what it is brought for, as to a Firſt-day-Sabbath: But if thoſe Scriptures do, in ſo many expreſs Words, give the day of Chriſts being apprehended and condemned and crucified and killed the Firſt day of unleavened bread, and the Paſſover-day; whilſt we have the Scripture thus ſpeaking, we have no cauſe to be moved at what Humane Authorities and Church-Hiſtories do record to the contrary. And this has now brought me to an Examination of the validity or invalidity of Church-hiſtories and of humane Authorities in theſe matters.

l Mat.26.2,17, 18,19. Mar. 14.1,12,14,16. Luke 22.1, 7, 8,11, 13,15.

In *Matthew* it is four ſeveral times called the paſſover, and the Article πὸ prefixed as many times, and on one of thoſe four times it is ſo named by our LORD Jeſus Chriſt himſelf, who put this word into the mouth of his Diſciples, bidding them to

uſe it unto a ſtranger-Hoſt, who cannot rationally be thought to underſtand it in any other Senſe, than in the common acceptation of that word. In *Mark* it is four ſeveral times named the Paſſover, τὸ Πάσχα, with the Article prefixed in every one of thoſe places. In *Luke* it is ſix times denominated the Paſſover, having the Article five times prefixed with a τοῦτο added in one place, and with a Deſcription of it in another Verſe, by that Feaſt of Unleaveneds, ἡ λεγομένη, which was named, or called, or ſaid, or worded a *Paſſover*. Further yet, that this paſſover might appear to be that ſolemn Feaſt of the former Diſpenſation, John 18. 39. & 19.14. it is called the Feaſt, which name is given to it under the Old Teſtament-Adminiſtration, Mat.26.5. Lev.23.6, 2 Chron.8.13. & 30.13,21. & 35.17. Ezr.6.22. Luke 22.1. The Feaſt of unleaveneds, anſwerable to the expreſſions of the Old Diſpenſation of Grace; Luke 22.1. Ex. 23.15. & 34.18. Lev,23.6. 2 Chron.8.13. & 30.13,21. & 35.17. Ezra.6 22. the unleaveneds with the Article prefixed, Mat. 26.17. Mar. 14.1,12. Luke 22.7. The Feaſt of days, becauſe it laſted ſeven days: In *Matthew* we read of the Firſt of unleaveneds; in *Mark* of the Firſt day of unleaveneds; In *Luke* of the day of unleaveneds, which expreſſions do point out the Firſt of thoſe ſeven days of that Paſchal-Feaſt, evidently of that particular typical Feſtival. Exod.23.15. & 34.18. 2 Chron.30.21,22 & 35.17. Ezec.45.21, 23. Ezra.6.22. Mat.26.17. Mar.14.12. Luk 22.7. The days of unleaveneds, Mar.14.12. Luk 22.7. (Acts 12. 3. & 20.6.) the Feaſt of the Jews, John 11.55. & 12.1. This Paſſover is either taken for the Lamb, which was ſlain and eaten at this Paſchal-Feaſt; hence theſe phraſes, to prepare the Paſſover, Mat. 26. 17, 19. Mar.14.12, 15,16. Luke 22.8,9,12,13. To kill, or to ſacrifice the Paſſover, whereunto the expreſſions in the Old Teſtament do fully agree, Mar.14.12. Luk. 22.7. Exod.12.21. 2 Chron.30.15,17. and 35.1, 6, 11. To eat the Paſſover, Mat.26.17. Mar.14. 12.14. Luke 22.2,8,11,15,16. John 18.28. Or for the whole Celebration and obſervation of the Paſchal rites; hence we read of, to Do the Paſſover, as it is alſo phraſed in the Old Teſtament, Mat.26.18. Deut.16.1. Hebr.11.28. עָשָׂה in Hebrew: ποιῶ & ποιέω, in Greek.

Though ſeveral of the Eccleſiaſtical Hiſtorians have been examined by me upon this ſubject-matter; and I have ſome Collections by me about it, enough to ſhew how little credit is to be given unto thoſe kind of Authorities, which are ſo fallible, and ſometimes ſo ſelf-contradicting, and ſo altogether unſatisfying, when the matter of Right comes to be Inquired after, and determined, any further than they do ſpeak the mind of Chriſt in his word (For, either in theſe Caſes of Conſcience they write and ſpeak according to the word, or not? If they do, let theſe Scriptures be particularly pointed to, with which they accord: If not, they are not to be received or followed.) Yet, in regard, that, my deſign is to bring all to the Scriptures of truth, referring this and all elſe under *Ælohim* to their Judgment, I ſhall therefore now debate the Principle with this objector. *m m* So much of matters of fact, as do relate to matters of right, and as are neceſſary for us to believe in order unto Salvation, is Recorded in the word of truth: Whereunto the whole Scripture is profitable; which is enough for us, if no more were written by me, concerning this particular queſtion in hand: For, that Scripture referred to, is proper and pertinent to this purpoſe, about Chriſt and his Reſurrection, and his appearing to his Diſciples, and his Bleſſing of them, and conference with them, as is plain, in the foregoing part of the ſame Chapter; and other Scriptures collated and compared with this, do evidently ſpeak it. But, we have yet much more to ſay about this. To aſſert the perfection of

John 20. two laſt ver.

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the Scriptures, is one of the great truths of the present Age: The forces of Earth and of Hell are now joyning together and putting forth their strength to assault and to attempt the overthrow of this useful Doctrine: As it was in the daies of Christs Flesh, when he was familiarly Conversant here on Earth, the *Romian* Power the *Grecian* Wisdom the *Jewish* Traditions, *Ethnick* Philosophers, and *Diabolical* possessions, all the humane and deviliſh Force and Art and invention was called together to War against Christ and against his word. So in the latter daies; the Worldly might, Old and New Philosophy, Institutions and Impositions, Histories and Traditions, Inventions and Authorities of men, unwritten (pretended necessary) verities, Generall Councils, sayings of those whom they call *Fathers*, Articles of Faith composed by men, Confessions and practise of Protestant Reformed Churches, the judgment and practice of Learned and Godly men, these and such like Extra-scriptural places, are the swaying Authority with many whereby Antichristianism and Antiscripturalism in a many of particulars are still held up and maintained against the LORD and against his word, *n* who in this Providential day is pouring contempt upon all Flesh, upon men and upon their sayings, bringing a Blast upon them (so far as they are contrary to sound Doctrine, and do oppose the mind of Christs Revealed in the written word:) and is putting a Crown on Christ, and an Honour upon his word. the Testimony of men may be, and often is, in Fact, Erring and Fallible, uncertain and lying, self-contradicting and unsatisfying. Into which therefore the Christian Doctrine Faith and Religion is not to be resolved; either in whole or in part: For, the word of *Jehovah* is like himself, who is the Author of it, of invaluable veracity; and of unchangeable truthfulness. *o* He truth it self, and his word The Truth, He a God that is true, and that cannot lye, and his word (That which is truly, purely such) the word of truth. His Law is the truth. The asserters of the Seventh day to be the Weekly Sabbath (for which we have the whole Scripture) are charged with Errour, because we will not be resolved by humane Authorities to own the First day in the Room of it: Whereas, if men do err, greatly err, it is *p* therefore, because they know not the Scriptures; nor the Power of God put forth in a word-way. To assign somewhat else for a cause of this, which is not a cause, is a by-way of paralogizing-deception, of sophistical-arguing, and of Fallacious disputing: The LORD Jesus Christ *q* doth not in his word (and where else as from him shall we look for it?) assign this as a cause of mans erring, that, they do not know the magistral dictates of humane Rabbies: It is the proud Arrogance of the Antichristian usurper, to impose his own placits upon the Churches, as if he were imperial Dictator to mens Souls, and vniversal Monarch over their Consciences: Neither is their Erring from hence, that, they know not the Antient Records of uncanonicall Church Histories, which do sometimes write Contrary to themselves and to one another, as those do understand who have been faithfull diligent comparers and collectors of such passages, and this both in matters of Fact and in matters of Right, and this Objector himself doth confess he Judgeth, that some of the writings of these Antients are spurious and corrupt. And how few are there of those, to whom the Gospel is preached, and upon whose Hearts that word of Grace and of Truth doth take most saving holds (to which word the LORD himself doth bear witness) are versed and read in this kind of Eccleſiastical History? And which way shall they be ascertained, that, it has been all of it read over by others, by their Guides and teachers particularly, or that the report is faithfully brought to them, or if that were, whether they ought to be swayed by it? Were Church-Histories unerringly inspired? Who is so bold, as downright to assert this? Or if any were so daring, how can he prove it? Who of our plain Converted People had humane Histories in his thoughts when he was thorowly Regenerated and gratiously visited from Christ, and from the Father of Christ by the Spirit of Christ in the word of Christ? What a kind of Faith is that, which doth ultimate it self into humane Church Histories? He, that would have judged of the state and Case of *Jehovah*'s Church and people in the daies of *r* Ezra by making search in the book of those Eccleſiastical Records, and have judged according to what was Historifyed there, would have brought in an hard Charge of Rebellion and of Sedition against them, and have been ready

n Isai.40.5,6, 7,8.

o John.14.6. & 17.17. Rom.3.3,4. Tit.1.2. 2.Tim.2.15. Ps.119.142.

p Mat.22.29. Mar.12.24, 27.

q Mic.3.5. Mat.23.7,8, 9,10. 2.Thes.2.1, 2,3 4,5,&c. Gal.1.6—9. 1.Pet.5.3 2.Cor.1.last. part. Isai.3.11,12, 17.&.9. 16.& 28.7. Jerem.23. 13,32.

r Ezra.4.15, 16.

ready to have irritated the powers that were over them againſt them, as their Adverſaries did: Neither do men therefore err, becauſe they know not the Tradition of the Elders, which has long obtained by common Cuſtom, and by little Controlled uſage, ſo as to plead preſcription. ſ unſcriptural Cuſtomes and Tradition is a part of that Redemption, which our LORD has wrought out for his People: And it is a choice Mercy to be throughly delivered from them: For, in the event and effect, they would unLORD Chriſt, and the word of Chriſt, of his and of its due Autority: For which he condemned thoſe *Scribes* and *Phariſees* of his daies, who would have obtruded theſe upon him, and upon his Diſciples; but he confutes them by his word, and referreth all to this. He, who is of a diligent obſerving inquiring Spirit, and is verſed in this kind of the Hiſtorical part of human learning in Eccleſiaſtical Centuriators, may meet with enough to take him off from doting on ſuch fallible Authorities, which are not a ſure ground of judging in matters either of Doctrine or of Fact.

ſ 1. Pet. 1. 18, 19. Galat. 1. 4, 14. Mar. 7. 5, 8, 9, 13.

In the matter of Doctrine, how common is it for one to affirm what another of them doth contradict, as about the Millennium, or the Thouſand years Reign, with many more inſtances that might be given, as about Free Grace and about Free will, about *Biſhops* and *Presbyters*, about the viſion of God whether the Souls of departed Saints be Bleſſed with it till the Judgment of the great day, or not? with ſuch like. Which of thoſe now ſhall carry away the ſtate of the queſtion? In ſome Caſes, the Major party often went the wrong way as in the Rites and Ceremonies of Baptiſm and of Prayer, and in many Feaſts and Faſts, and divers ſuch humane inventions, by which they added their own corrupt mixtures to Chriſts Pure inſtitutions. As for the Churches in the firſt centuries after the Apoſtles, how ſhall we be aſcertained, that, they were the moſt pure and perfect Churches, ſeeing ſome of thoſe that were of Apoſtolical plantation did ſo apoſtatize, make ſuch a ſudden defection from the Goſpel-purity, and were ſo much corrupted in the Apoſtles own times, as thoſe particularly s of *Corinth*, and *Galatia*, and ſome of the Seven Churches of *Aſia*? And how is it poſſible for to come at a ſure undoubtedneſs of knowing what was the univerſal Judgment and practiſe by uniform conſent of thoſe Churches in the firſt hundreds of years after the New-Teſtament canon or rule was Written! Were there no learned and Godly men, ſuch as were counted Fathers in the Churches, from whom we receive no Writings at all? May not ſome of their Writings have been loſt? Are there not falſe copies of the writings of ſome of them? Are they not ſuppoſititious and counterfeit and corrupt? Do they not vary widely in their Interpretations of one and the ſame Scripture? How can theſe uncertainties be a firm Ground and ſure evidence of the Authenticall meaning of the word of God?

s 1. Cor. 11. Galat. 1. 6. Revel. 2. & 3. chs.

How unconcluding and unſatisfying alſo is their Teſtimony, in the matters of fact, when one of equal Antientneſs, and Authority doth gainſay another, or when ſome greater Authorities as ſome of them were eſteemed, would ſtep in & over rule, and when they charge one another with miſreports and miſtakes, how Sandy a foundation is there here for any Spiritual diſcerner to build upon; take one or two inſtances, ſome in the Hiſtory of Chriſts life do expreſly Record, that, he was near Fifty years old when he was put to death, whereas others of them in their Chronologies do with equal confidence write, that he was then but about thirty and three years of age. So alſo about the particular Language wherein the New Teſtament was firſt ſpoken and written.

* Nor is the Original of erring from hence, that, men know not the Counſels of the *Sanhedrin*, or the ſayings of the Antient Fathers. The Scriptures do mention ſuch decrees of Councils, and ſuch applauded ſayings of the antients, and thoſe by ſuch who counted themſelves the only and the whole Church of God, as were quite contrary to Chriſts mind in his word, ſuch as perverted and wronged his Word. Such as made it a ſufficient cauſe of unſynagoguing, of excommunicating, for any Man to confeſs, that, Jeſus was the Chriſt: which yet was one of the plaineſt and greateſt truths and Duties; ſuch as paſſed into a Law, and accordingly were commands given forth, that, the Apoſtles ſhould not upon pain of Impriſonment, or of worſe than that, ſpeak at all or teach in the name of Jeſus: Shall we be determined by ſuch humane Councils as theſe? By ſuch Councils as

* John 9. 22. Acts. 4. 18. & 5. 24, 28. Mat. 5. 20. 48.

sometimes Clash one with another? (So it was a long while between the Councils of the Eastern and Western Churches.) By such Councils as sometimes reverse their own decrees and then make quite contrary Canons? It is w the Scripture-Canon to which we must resort. This is the strait established unerring rule, which we must measure our all by; and in all things walk by, and that, our Hearts may be the more awed by the Authority of this, it behoves us x to eye Christ in his present providential goings, with the Golden measuring-Reed or Line in his hand, to trie and examine Churches, and particular Disciples, their states, frames and Actings, their principles, Rules, and ends, their Constitutions, Ordinances, and Growth, whether they be according to him and his Word, or not? y Neither is this a spring of errour, that, we do not know nor own unwritten verities, as Scripture-Supplements to be received by the People from their Leaders upon trust without tryal. If a Doctrine be brought to us we must see whether what is written in the word of the LORD be for it, or not; and accordingly either receive or reject it: What is written is that which doth call for our Faith. We must z not savour about that which hath been written: So should the place in the Margin be read. *Paul* would not say or speak one thing besides or without the word by *Moses* and the Prophets, what was authorized and warranted by their writings. Beleivers are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone of it. How shall we know, that, That which is unwritten is Beleivable verity, healthfull Doctrine, wholesome sound truth? How shall our Hearts get to be out of doubt, that it is so? a Nor doth errour arise from hence, that, men do not know nor approve of the Judgment, opinion, and practise, of those who are reputed the Learned and the Godly in the present Age, held forth in their Commentaries, Treatises, and Actings? Sound sincere beleivers do often Experience, that, *Jehovah* through his Commandments doth make them wiser than their Enemies, they have more understanding than all their teachers, because they Love his Law, and make his Testimonies their meditation: The LORD Christ has declared against those (be they otherwise of never so great a Name; and in never so much reputation amongst men) who dissolve one of the least of his Commands, in the Law of his Ten words, and do teach men so: And how much is it to be lamented, that any of the teachers of others, have their hands so deep in this Trespass, as to preach or to print any thing against this Glorious perfect Law, and the great Honourable things thereof! God is making the wisdom of the wise to perish, & bringing to nought the understanding of the intelligent, when it doth oppose Christ and his word and Law; Whilst precepts of men are taught the People, by their civil and Church-Guides, and are made the rule of fearing and of Serving *Jehovah*, he will proceed to deal Wonderfully with such a people and marvellously: For, the wisdom of their wise men shall perish, and the understanding of their men of understanding shall hide it self, though they hide their Counsels never so deep. Where is the wise, where is the Scribe? Where is the Inquirer of this Age? Hath not God made Foolish the wisdom of this world, which doth measure and judge of the truths and things of God by unscriptural Rules? How do such Arguers say then, we are wise, and the Law of *Jehovah* is with us? Lo, certainly, in vain worketh the false pen of the Scribes: There will be a time, when such wise men will be ashamed, affrighted and taken: Behold they have rejected the word of *Jehovah*, Wisdom-what to them? They steal away the word from *Ælohim*'s People; which word would be Wheat, wholsome nourishing Bread, and Food to them, and bring unscriptural empty Chaff in the room; but these are not ready Scribes in the Law, as *Ezra* was. Even a *Paul* himself is no further to be hearkened unto and followed, than he speaks according to the word, and is a Follower of Christ. b Neither doth Errour arise from hence, that, men do not know or conform to National establishments in the matters of Doctrine, and of worship, in their humanely-invented and imposed confessions of Faith and stinted Liturgies. it has been one of the main Occasions of most of the persecutions that have been carryed on by Adversaries against the Church and People of God in all Ages, the inventing, Instituting, and Imposing, of unscriptural modes and forms of Worship exclusive

w Isai.8.16.20. Galat.6.15,16. & 1.Cor.7.19. Philip.3.16.
x Ezek.40. 1—5.& 43. 10,11. Revel.21.15, 16,17.& 11.1,2. Ezek.42.15, 16,17,18.19. Zachar.2.1. Heb.8.5. & 9.23.
y Rom.15.4. 1.Cor.4.6. John20.30, 31. Acts 26.22. 2.Tim.3.16. Ephes.2.20.
z 1 Corin.4.6. τὸ μὴ ὑπὲρ ἃ γέγραπται φρονεῖν.
a Ps.119.98, 99 100. Acts 17.11. 1 Thes.2.13. 1.Cor.1.12. 13,19,20,21, 22,23. Mat.5.19. Isai.42.4,16, 18,19,20,21. Jerem.8.8,9. 1.Cor.11. 1.Gal.1.8,9. Jer.23.25-30. Isai.29.13,14, 15.
b Mat.15.9.13. Mic.6.16. Acts 16.19, 20.21.& 17.7. &18.13. Tit.1.14. 1. Pet.2.13. Rom.16.17. Ps.119.21,118. Amos 2.4. Numb.15.22--26. 2.Chron.33.9. Ps.95.10.& 119.110. Jerem.10.15. & 51.18. Exod.20.40. *Non facies tibi omnem formam.* כָּל־תְּמוּנָה so *Cocceius* doth render it in his *Hebrew Lexicon* and *Commentary.*

cluſive of all other which are Regular, according to the word, and then framing it into a Law with inflicted penalties upon all Non-Conformiſts: And what ſtrong Rationaliſts do ſome take themſelves to be in pleading and arguing for this, and producing many humane Authorities in Church-Hiſtories for this? and there want not flatterers at Court, who perſwade Governours, that, the main of their Authority and power doth conſiſt in determining of ſuch matters of Indifferency (as they miſcall them) That the appointing of times and ſeaſons and daies for publick worſhip, is left wholly in the Hand and power of the Magiſtrate: and that, the way of maintaining peace and preſerving Religion in the Land is to enforce uniformity in the ſervice and worſhip of God, according to ſuch National Statutes, by ſeeing mulcts to be inflicted on all Recuſants and diſſenters: Whereas Chriſt tells us, that, it is vain worſhip, ſuch humane-traditionary-Worſhip, teaching Doctrines the commandments of men: And that, every ſuch Plantation in the matters of Corrupt both Doctrine and worſhip, which is not of his Fathers Planting, ſhall be rooted up: The LORD reproves the People, when they keep Idolatrous ſuperſtitious Statutes. Too much advantage has been given by the Non-Conformiſts in their writings and conferences againſt the Formaliſts and ceremonialiſts, in that, they have not in downright expreſs Terms, condemned all humanely-invented-inſtituted-impoſed forms and ceremonies in the matters of Worſhip, as ſinful and unlawful, eſpecially when they enjoyn them as excluſive of other worſhip where theſe are not conformed unto, and when they impoſe them as neceſſary terms of Church Communion: whereas they are expreſly in the very letter and meaning of the ſecond Commandment forbidden: For, we are not to make unto our ſelves all Form, any Form, every ſuch Form, which men of their own head, and out of the device of their own brain do thus make unto themſelves and ſo to others alſo, is under a plain prohibition by this Holy righteous, juſt and good law of the LORD. How many have been brought into Courts, and Condemned, ſentenced and fined and Impriſoned, as Routers, Rioters, ill-behaviour'd, Schiſmatical, Seditious, Turbulent, ones, for conforming to Chriſts Laws, and for not conforming to the cuſtomes and Laws of the Land, but doing contrary to mans decrees, becauſe, they Worſhip God according to his inſtitutions, but not according to mens Ordinances! Whereas we are expreſly charged not to give our ſelves to ſuch commandments of men, as turn away the truth from us, or would turn us away from the Truth: And yet they urge a mis-tranſlated Scripture, as if we muſt ſubmit to every Ordinance of man: Whereas it is, to every humane Creature. There is an Honour due to all men as men, to ſome more than to others; to the King as ſuperior, as having Authority over and above others, and to others in their Inferiour places. It is *d* becauſe or for the word, that, Perſecution ariſeth: For the Receiving of this word, and a conforming unto it by the Diſciples of Chriſt, that, they are hated of the World. If National eſtabliſhments were the Rule and meaſure of Truth; and errour were to be judged of by a contrariety to that, Then the ſame thing would be, one while Truth, and another while Errour, when National eſtabliſhments do upon turns of times and changes of Laws make contradictory Decrees. So it was in the Reigns of the Kings of *Judah*: One ſets up Idolatry, another pulls it down: One commands Right Worſhip according to Inſtitution: Another brings in corrupt mixtures: Such interchangeable viciſſitudes there were in the daies of *Abaz*, *Hezekiah*, *Manaſſeh*, and *Joſiah*. They are to be avoided, who ever they be, that do cauſe diviſions and offences contrary to received-Scripture-doctrine. Then do men err when they go aſtray from *Jehovah*'s Commandments, from his precepts, from his ſtatutes: They are Humane lies, that cauſe men to erre, and to deſpiſe the Law of *Ælohim*. Errour proceeds from not knowing and not obſerving all his Commandments: then do a People err in their Hearts, when they have not known his waies. Unſcriptural Eſtabliſhments in the matters of worſhip are the work of Errours. Further yet, *e* neither do men err therefore becauſe they do not know man-invented-Arts and ſciences, of Philoſophical knowledges, and of Univerſity-humane-learning. *Nicodemus* was a maſter of Arts, and a Doctor of Sciences, and yet he greatly erred in the neceſſary Doctrine of Regeneration. *Paul* greatly erred from the great Truths of the Chriſtian Religion whilſt

e See 5, & 6. *Edw.* 6. ch. 3.

d Mat. 13. 21. John. 17. 8, 14.

e John. 3. 10. Coloſ. 2, 3, 4, 8, 1. Tim. 6. 20, 21. Acts, 17. 16. 17, 18, &c. & 22. 3, 4, &c. & 5. 34. 1. Cor. 2. 2. Phil. 3, 5, 10.

whilſt he ſat at the feet of *Gamaliel*, a Phariſee, a Doctor of the Law, held in eſteem by all the People, one of the Chief in the privy Council of the *Jews*. This Grave tutor of *Paul* perfectly inſtructed his attentive, diligent, Pupil in that kind of Phariſaical Learning and way of Worſhip, and he was a ſharpwitted Diſciple: But when the LORD Chriſt Revealed himſelf to and in *Paul*; now he ſaw how much he had erred from ſaving Truth, and *Paul* a Convert differed much in his Apprehenſions from *Paul* a *Phariſee*: All other knowledge now in compariſon with right Scripture-knowledge, with the eminent Excellency of the knowledg of Jeſus Chriſt and of him Crucifyed, and of the way of Juſtification and of Salvation by Faith in him, and in his Blood; and in his Righteouſneſs, he Judgeth as nothing, as Dung, as Loſs, as Dogs meat: And he ſaw the groſs miſtakes of the Learned-Univerſity-men at *Athens*, endeavouring to convince them of their Infidel-Errours, Antichriſtian miſtakes, and Philoſophical-falſehoods. Now he commends to others thoſe full Treaſuries (of uſeful Arts and Sciences) of all wiſdom and knowledge, that were in Chriſt and in his word, and warns them of the Danger of that vain affectation of human wiſdom, which would ſeduce and carry them away for a prey; though the Philoſophick World were very fond of this, and cryed it up much; and had given it a great Name of Honour, yet it was that which was but a Falſly-called-Science; and which would turn them away from the Faith. Nor yet do men therefore greatly Err becauſe they know not the Innate or acquired Powers of mens own Rational Intellect and will. How many Millions have been ſeduced by the *Ariſtotelian* way of ſelf ratiocination, which not only miſled ſome in his time, but has alſo miſguided ſuch multitudes of men of Choice Wits and of pregnant parts for ſo many Ages ſince. *f* Let *Pauls* Judgment according to the word be hearkened to in this caſe, the Animal-man, the Souly-man, the Victuoſo-man, that hath no other Light than what is now Corruptedly natural, no higher Reaſon than what is meerly humane, no better wiſdom than what is attained in Schools of Philoſophy: This man Comprehends not the things of the Spirit of God, for they are fooliſhneſs unto him, and he cannot underſtand them, becauſe they are Spiritually judged. The true Critical-diſtinguiſhing-differencing-diſcerning of theſe is from a Spiritual principle, in a Regenerate new Heart; in one that has the mind of Chriſt in his word. Self idolizing has brought in Idolatrous Worſhip; when men think themſelves to be wiſer than God; and they will be making to themſelves and for others, new and after-kinds and Forms of worſhip, and of ſervice according to their own underſtanding, ſhaped with their Art, and dreſſed with their skill: Wrong conceiving, that, *Ælohim* was and would be altogether like themſelves. They confide in their own forming, though it be but a teacher of lying, a brutiſh folly, an inſtruction of vanities. It is the Powerfulneſs of God to throw down this worldly wiſdom and humane eloquence, and Reputationed-reaſonings and high imaginations, and will-worſhippings, that do ſo lift themſelves up againſt the Knowledge of God; and to lead Captive every thought to the Obedience of Chriſt. We ſhould ceaſe from hearkening to ſuch Inſtitutions of Learning as would cauſe us to err from the true words of Scripture-knowledge. Errour alſo doth not ariſe from hence, that men do not know *g* Natural experiments, and fleſhly ſenſations. The *Epicurean* Religion is a doctrine of falſhoods, and of Errours. *Solomon* in his Book called *Eccleſiaſtes* doth treat of this Subject-matter at large about natural Hiſtory, and experimental Philoſophy; openly acknowledging to the Church his Errour and folly, his ſin and madneſs, in not improving of that wiſdom (which *Ælohim* gave him in anſwer to his choice and requeſt;) in a word-way, but giving himſelf over to the ſtudie of Philoſophy, to try, whether, he could find out ſome exacter knowledge in this kind of Learning, and whether it were not a neceſſary adapted meanes, for the attaining of the chiefeſt God, as the great end of Rational Creatures; and therefore towards the cloſe he adviſeth his Son to take heed of Philoſophick Sophies, no end of making many Books of ſuch humane Learning, and much ſtudious reading of them would but weary him, and waſte his time; and therefore it would be true wiſdom in him to keep cloſe to word-revelations, and to ſeek ſaving enlightning there; for, this was all *Adam*, whilſt *Adam* reteined his integrity, till he ſought many humane-

f 1.Cor.2.14, 15,16. Exod.20.4. Hoſ.13.2. 2.Cor.10.4,5. Col.2.20-23. Prov.19.27.

g Eccleſ. throughout. Hoſ.4.12. Iſai.28.7. 1.Tim.6.10. Jude 11. Jerem.44.15. 16,17,18, 19,&c.

ly

ly invented Arts and Sciences, besides that which *Ælohim* had put into Created Nature, and Revealed word: The sum and the argument, the Subject and the matter, the drift and the Design, the Scope and the End; of this Book, is to set out the vanity and unsuccesfulness of Philosophick Learning and opinions about the cheifest good of man, discovering and confuting their mistakes. by an induction of particulars in the way of their own Logical Method: Detecting the fallaciousness of their arguing, and the carnality of their principles, and the corruptness of their Tenets, shewing, that mans happiness is found in the saving knowledge, sound Faith, holy Fear, and perfecting Obedience, of, and to, *Jehovah Ælohim* and his will revealed in his word, and not in the misshapen-monstrous-fancyed felicities of Ethnick Philosophers: nor in a skilfulness in their Arts and Sciences, whether more speculative, metaphysical ones, to gratify the unmortified voluptuousness of a wanton intellect: or more practical ones, suited to an animal appetite, a sensitive itch, and a sensual life, immersed in fleshly disquisitions, and in carnal delight. *Solomon* had been long Conversant in Paganish knowledges, and doth now manifest the vainness of its vanity, introducing the several Sects, pleading and disputing for their way and party: And then answering their Arguments, and bewraying the Captious deceitfulness of them. So that it would much improve usefull learning, to point out exactly and particularly through this Book, when it is that an Ethnick Philosopher doth Logically Syllogize, and Rhetorically perswade: (For what is the Logicians Major, is the Rhetoricians Proposition, what is the Philosophers Minor is the Orators Assumption, and what is the Sophisters Conclusion is the Perswaders Complexion or Inference:) and when it is that, a Theological Christian Preacher doth Spiritually confute and convincingly disswade, self evidencingly prove, and demonstratively argue. I therefore propound this Disquisition to the Studious and ingenious, as a further augment of profitable Learning. When men do ask Counsel of unscriptural Philosophy, it is a Spirit of Whoredome that causeth them to err. Sensuality bringeth forth errour: Inordinate love after creature-knowledges and enjoyments, seduceth them from the faith, Wizardly-Philosophy was *Balaams* Errour, and too many are still wandering in that by-way of his: That is the best Religion with the most that is accommodated to their peace and plenty, which will cloath their backs and fill their bellies, which will take them off from self-denyal and from cross-bearing; and although divers are not so drencht in sottishness and sensualities, but are sober Scholars and chast Students, yet the unscriptural way they take in their researches into natural Histories and experimental Philosophy, will never so attain its useful end for the true advance of profitable Learning, till more studied in the Book of Scriptures, and suiting all experiments unto this word-knowledge. *b* Neither yet do men therefore Err, because they know not the unscriptural Impulses of speculative Enthusiasts. Here the Platonists did err by conceiving of strange Ideas of things, and then nursing up their monstrous bratts. It is one choice part of experimental Christianity, and which needs much of spiritual discerning, to know what manner of Spirit we are of. Even a *James* and a *John*, two of Christs eminent Disciples, were rebuked by Christ for that, they did not discriminate wisely in this matter. Their revengeful Spirit at that time would have commanded fire from Heaven to consume the unkind *Samaritans*: they must have it come down at their word, and for this they pretend and plead the example and Spirit of *Elias*, as if their case and Spirit had been of the same kind, when it was hellish Fire of their own kindling, and of the Devils blowing up, which they should rather have endeavoured to quench and to put out. We must not beleive every Spirit, but ought to try the Spirits whether they are of God: The Spirit of others, and our own Spirit, that, we may know the Spirit of truth according to Christ and his word, and may difference it from the Spirit of Errour, which is against Christ and his word. There was a time when persecuting *Saul* verily thought with himself that he ought to do many contrary things to the Name of Jesus of *Nazareth*, which when he was preaching *Paul*, he discerned were his great Errour and his gross Sin; and he openly condemns himself for, and doth write his confession and retractation. The Spirit who is the truth, and the word which is the truth, do go together. *i* Once more, men do not therefore err, becaus

b Luke 9.4,5. 55. 1. John. 4.1,2, 3,4,5,6. Acts 26.9. Isai.59.last ℣.

i Mar.11.23. Luk.11.20. 1.Corin.9.10. Tit 1.1,2. Rom.3.4. & 14.1. 1.Tim.2.8. Jam.1.6,7. 1.Pet.5.12. Colos.2.4.

τῦτο δὲ λέγω ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ

becauſe they know not the doubtful Queſtionings of unſettled Sceptick's and of Coſmical Suſpecters. The Doctrine of Probabilities: (So the word ſignifies in that place to the *Coloſſians* cited in the margin :) is a miſleading Doctrine : It would beguil men by doubtful diſputations and by deceitful concluſions with ſuch cunning perſwaſions as do carry a fair ſhew ; ſuch as Logicians and Rhetoricians, Philoſophers and Orators, do uſually bring, under the ſhadowie colour of probable Reaſons and likely Arguments, to make nothing of all things and any thing of every thing, by their ſophiſtical *Quidlibets*, and Fallacious *Quodlibets*: But Sound, ſerious, well diſcerning, right Judging beleivers ſhould not ſuffer themſelves thus to be impoſed upon and deluded. A thorow, wholeſome Scripture-knowledge is one approved remedy againſt Heart-doubtings, either to prevent them or to cure them : This would bring in ſound Truth upon and leave them with a renewed Heart ; with a no-doubt there of them. God cannot lye at any time, though men do ſo too often. He is true: Whilſt men are ſo overcome of doubtings and waverings, (not in the way, which is ſometimes the caſe of ſound Beleivers, but about the way) how can they go on with ſuch conviction and comfort, with ſuch ſweetneſs and ſatisfaction ? Let not the Reader misjudge this a Diverſion and that too long a one alſo : For, beſides that, it contains a direct anſwer to the Objection, which did call for it, ſo doth it fully promote the grand deſigne of this Treatiſe. All unſcriptural, Antiſcriptural waies, methods, arguings, and endeavourings to turn any from the Errour of their way to the Truth, is no adapted means for the attaining of this end. And therefore in the Demonſtrating proofs that I have brought for the confirming and eſtabliſhing of the Seventh day, the laſt day of the Week, to be ſtill the weekly Sabbath, they are ſuch as are carried through the whole Scripture and have their Foundation in pure primitive created Nature : I do not ſend and refer them to humane Authorities, and Hiſtories, and Traditions, as this Objector doth. The Scripture-way is the only convincing converting way : Other *Mediums* by ſelf-excogitated and man-invented Artifices are like to leave Erring men but the more profound *Atheiſts*, the more learned *Infidels*, and the more ſubtil *Hereticks*. Though arguments, as to men, may be drawn from their own Conceſſions, aſſertions, hiſtories, and other Authorities of mens ſayings, writings, and printings, which was ſomewhat of the way that *Paul* ſometimes took with Ethnicks and Philoſophers, whereby to ſtop their Mouths, and to convince them from thence ; As Chriſt alſo will one day by the ſame Medium condemn many from their own acknowledged principles not improved, yet this will not convincingly convert a plain ſound believer having Spiritual diſcerning in the truths and things of the Spirit of God, and being well acquainted with the Scriptures, is far better ſecured againſt dangerous damnable Errours than the moſt learned of vain affecters of humane wiſdom. The only ſummary of all ſound truth, for the confuting and condemning of all Errour, is to be ſearched after in the Scriptures of truth, where the Reſtauration, Proficiency and advancement, of all uſeful learning is. When can a ſerious inquiring Spirit come to any firm ſettlement and ſound ſatisfaction, if he were to refer all to the extraſcriptural Judgment and Hiſtories, of Churches ? Hereſies and Schiſms, profaneneſſes and diſorders, quickly crept in, into particular Churches that were of Apoſtolical plantation : As *Pauls* Epiſtles to them do evidently declare. And ſince that, one particular Church doth ſometimes contradict another particular Church in their confeſſions of Faith ; and the contention is ſo hot and ſo high, as that, they withdraw from one another, and will not have mutual Communion with each other. As for the univerſal Church how ſhall a particular beleiver be well groundedly aſcertained, what is the concurrent Judgement of the Univerſal Church ? How fruitleſs and vain have their attempts hitherto been who have endeavoured by conference, and Writing, and Coſt, and Labour and Pains, and Travel, to be Church-Reconciliators, Church-peace-makers ? They dyed away, and never lived to ſee their deſigne accompliſhed. Still there are differences and diviſions kept up amongſt the Churches, one great cauſe whereof has been, that, the Attempters and promoters of Church-union and peace have been ſetting up ſome confeſſion of Faith, and Articles of Religion, of humane Compoſure, which they would have all to joyn in and ſubſcribe to : Which courſe will never be

able

able to accompliſh that deſigne. The whole Scripture of Truth is the one and the only rule of this. Suppoſe yet further, that, I knew, that, the Concurrent Judgment of all the Churches of Chriſt all the inhabited Earth over were of one mind and of one way in ſome things, yet neither could this alone, or mainly, ſecure me from fears of Erring. For, *k* the whole Church has erred, and may actually err. Under the Old Teſtament the LORD himſelf appointed a ſpecial Sacrifice for Atonement and reconciliation in this particular Caſe, when the whole Congregation or Church of *Iſrael* did err through ignorance in omitting ſome commanded duty, or in Committing ſome forbidden Sin: And that, they actually did thus ignorantly err, for ſome hundreds of years together, we have it recorded in the word. *l* Thus under the New Teſtament in Chriſts time, the Church of the *Jews* which at that ſeaſon, was the only Church of God, generally, thoſe of them that were in *Judea*, and the ſcattered of the tribes in other parts did greatly Err about Chriſts Reign on Earth, whom they concluded would be as a Temporal Prince to come with outward pomp and power, for the raiſing of *Iſrael* to high promotion in the world, and to reſtore again the Kingdom to *Iſrael*. And this Corrupt leaven ſtill ſowred and ſwelled their Spirits, even after that ſome of them became Diſciples of Chriſt, who ſtill were ſtiff to this wrong Tenet: and the good Apoſtles themſelves did long miſtake about preaching the Goſpel to the *Gentiles*, as if this had ſcarce been their duty though it were expreſly put into their Commiſſion from the mouth of Chriſt: Till *Peter* was righter informed by a Viſion from Heaven.

m The written word of Chriſt has an Authority above and beyond the Authority and Teſtimony of the moſt eminent Apoſtles or Angels of Heaven. If a *Paul* had brought his own word contrary to Chriſts word, what were *Pauls* ſaying? It muſt be rejected, and in that the hearers were to carry themſelves towards *Paul* as if he had been an excommunicate. If a Prophet bring a word contradictory to the word of the LORD, he ſhould not be hearkened unto. If an Angel from Heaven ſpeak otherwiſe than the God of Angels and would teach diſobedience againſt the word of *Jehovah*, Fellowſhip ſhould not be kept up with him. *n* It is one erroneous part of Antichriſtianiſm, to ſet up the Teſtimony of men, or the Authority of the Church, in the ſeat of Chriſt and of his written word. The *Antichriſt* is the Anomous one, the Lawleſs one, the Antinomian: And Anomy, or Lawleſneſs or Antinomianiſm is the great comprehenſive ſin of the Latter daies: And they are Lawleſs ones that are the erring ſeducing ones. Men as to their Church ſtate, have their foundation and bottom, their exiſtence and life under a God in Chriſt from the written word of Chriſt, whereas theſe Scriptures of Truth have not their groundwork and being from any meer man or men, Church or Churches. *o* A Church is made up of Believers, as the prefaces of the Epiſtles to the Churches do ſhew; and Believers muſt have a word to ſound and to live upon. All true doctrines are to be fetched hence and to be grounded and proved here. The Conventions of *Pagans*, and the Synagogues of *Satan* are not owned as Churches of Chriſt; becauſe, they are not according to Chriſt and the word of Chriſt. Men, though paſſing into never-ſo-noted-a-Church-way, yet may actually be in proceſs of time, ſo Obſtinate in Hereſies, ſo Idolatrous in Worſhip, and ſo ſcandalous in profaneneſs, as to ceaſe to be a true-Scripture-Church, and muſt be ſeparated from. The Chriſtian Church at *Rome* in *Pauls* time has another manner of Character given of it in his Epiſtle to them, than the Satanical Synagogue at *Rome* has by *John* in the *Revelation*, who ſaw in a Viſion the foul Apoſtaſie thereof. *p* Separation in ſuch Caſes is holy and a duty. The holy Scriptures of Truth do not give a Sovereign Authority to the Teſtimony of men; they did not ſend us to *q* humane Witneſs, to Church Hiſtory, to unwritten Tradition, to fetch Credibility to it. It is *r* the Glorious excellency of this Word of Chriſt to be the one and the only rule of Judging in all Caſes, both here now, and at the Laſt Judgment day: Which no Teſtimony of men is honoured withal. *ſ* The whole Scripture is God-inſpired, whoſe Teſtimony is the greateſt and the moſt Credible, ſo are not the after-humane-Teſtimonies, Traditions, Hiſtories, and Authorities. The Books of *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, as commonly now, called are more Antient than all other written printed

k Levit.4.13: 2.Chron.30. 5.&c.35.18. Nehem.8.17.

l John.6.15, Luke 24.21. Acts 1.6. Acts 10.&11, ch. compared with. Mat.28. 19.& Mar.16.15.

m Galat.1.7, 8,9. 1.Kin.13.7-26.

n 2.Theſ.2.1-12. 1.Tim.4.1,2,3. Mat.24.11. Anomy 2.Pet.3.17.

o Mat.7.24-27. Epheſ.2.20. 1.Corin.3.11.

p Rev.18.4. Act.19.9. 2.Chron.11.14,16. 2 Cor.6.14-17.

q Joh.3.11. 32,33,34,35. & 5.34,39,41, 45,46,47.

r Iſai.8.20. John 12.48.

ſ 2.Tim.3.16. 2.Pet.1, latter end.

ted bookes: The true pure Word of God is of greateſt Authority; mens Writings are a Poſtſcript. The Grace of ſound and of Saving Faith muſt have Almighty Power, Infallible truthfulneſs, unchangeable faithfulneſs, and infinite Wiſdom, to bottom and to build firmly upon. A Believers aſſent and conſent to the Infallible Authority of the written word, hath been, is, and may be, brought forth without mens-Teſtimony, Hiſtory, Tradition, and Authority. Many have been made to believe this before they came to any ſuch Human helps, and who neither knew, read, or conſidered, ſuch Church Hiſtories and Traditions? which therefore could not be the cauſe immediate, Adequate, and Efficient thereof. *t* Where the word it ſelf doth work effectually and ſavingly in a believing heart, there it is embraceingly recieved; not the word of man, but as it is in truth the word of God. Saving Faith cannot bottom upon mens Teſtimonies, which humane Writers will ſtill be needing further Arguments and Teſtimonies to confirm it. The Teſtimony of man can never of it ſelf perſwade and enable ſavingly to credit the infallible Authority of the written word, *v* till the Holy Spirit do infuſe ſound ſaving Faith, and call and draw it forth into Act: Though the other pretended cauſe of Humane Teſtimonies and Authorities be put into act, yet this effect of ſound believing doth not follow. Many remain *Infidels* under the higheſt eſteem and ſtrongeſt perſwaſions of Church-Hiſtories, and of mens Teſtimonies: and ſome tempted Saints yet cannot be cured of their unbelieving Fears, and of their diſtruſtful doubts by any humane Tradition, Hiſtory, or Authority, till the Spirit and word of Chriſt from the Father do come with Demonſtration and with Power. Saving Faith is Supernatural, which mens Teſtimony from Extraſcriptural Arguments is not, they do each differ in their whole kind, and one cannot be in another. *w* The beſt read Hiſtorians, and other wiſe learned men of the World, are not the ſooneſt brought to aſſent and conſent to the Authority of the word by the force of any or of all humane Arguments. If this Faith which is greater in its ſelf and in its Spiritual effects could be inwrought by mens Teſtimony, then other particular objects of Faith or Truths or things to be beleived, which are leſs. (Such as are the ſeveral Doctrines about Spiritual, Eternals, Inviſibles;) but not theſe, and therefore neither that alſo. Even as to matters of Fact, paſt, beſides knowing of them by Inſpiration, Voice, or Viſions, and by natural cauſes, arguing from them to the effects, by humane Report, which is called Hiſtory or Tradition, they may be known ſome other waies, when they are needful to be known. Matters of Fact paſt have been and ſtill may be known by lots, which where the Caſe and Cauſe do call for it, is a way of natural appeal to the allknowing God. Thus was *x* *Achans* matter of paſt fact known: and thus alſo was *y* *Jonathans* paſt Fact diſcovered: And thus alſo in the *z* tryal of Jealouſie, paſt Facts of works of darkneſs in Adulterous Acts, were brought to light by an Oath of Execration taken by the ſuſpected party, and a ſolemn addreſs thereupon made to the Heart-ſearching, all-knowing, *Elohim*: And this alſo I would propound to the Ingenious and Studious for the advance and Augment of this beſt of Sciences, Scripture-knowledges, whether by lots and Oathes of Execration, natural Appeals, ſolemn-Addreſſes, and by miracles other waies, the truthfulneſs of Scripture-revelation would not yet under the preſent diſpenſation of Grace (For, I revive not any of the Old Teſtament Figures, Types, and ſhadows, about any of theſe then uſed) be thus ſtill confirmed, were a Spirit of Faith mingled with a word of Faith, put into the prayer of Faith? As for Humane report, the experience that we have had of our own day and time doth inform us, how partial men are in theſe Hiſtories, where private intereſt and particular partyſhip do incline them to write over favourably of themſelves and of their own Facts, and how hatred of, and prejudice againſt others, who are of contrary Principles and practiſes, do put them upon hard miſconſtruings, and wrong miſreportings of the Actions of their Adverſaries. So that, it is a rare Ingenuity in an Hiſtorian to give a true Narrative of the matter of Fact in the ſeveral Circumſtances of it under the oppoſition of an Enemy: Eſpecially if ſome Ages have paſſed away ſince the matter of Fact, there is the leſs certainty and credibility: And more eſpecially yet, if there have been ſuch ages coming between, which were Ages of thick darkneſs, of prevailing Ignorance, and of groſs impoſture, and when in ſuch caſes as wherein Antichriſt has impoſed much

i. Theſ. 2. 13.

u Rom. 10. 17. Gal. 3. 2. Acts 4. 4. & 8. 26, &c. & 17. 11, 12. 1. Corin. 2. 4. 5. *v* Theſ. 1. 5, 6.

w 1. Cor. 1. 17-28.

x Joſh. 7. 13.—26. *y* 1. Sam. 14. 38—42. *z* Numb. 5. 11——31.

much upon the Churches by his Humane Additions, Supplements and Traditions, thereby to obscure, or to corrupt, or to thrust out, to take from, or to add to, what is Christ's mind in his Word; which is the present case. And he who reads the story of *Eustathius*, the Popes Legat, *a* in *Roger Hoveden*, by what counterfeit Artifices, and false Pretences, and forged Visions, feigned Voices, and lying Wonders, he introduced the observation of the first Day of the Week here into *England*, no longer ago than in the Reign of King *John*, may unless he very much dote on such humane fallible Testimonies, see cause enough to give little credit to such Church-Histories, as would so report the matter of Fact, as thereby to determine the matter of right, which those who go this way generally do, whilst they place the first day in the Week, in the room of the seventh day, as the weekly Sabbath-day, under the New Testament ministration. So that I am the less fond, or rather not at all fond, of Humane Histories in these matters relating to sin or duty from cited Church Authorities in matters of Fact, having my esteem heightned from Scripture Records, and word-commands: chiefly in such cases, where the whole Scripture doth contain such Reasons of the LORD's own assigning, founded in the very Nature of Created Existences; such names and things, such Precepts and Prohibitions, such Promises and Threatnings, such suitable Examples, and such like as these, which do uniformly throughout speak a quite contrary thing, and go a quite different way from those sayings, which Church-Registers do wrong tell me, and from that By-path, into which Humane Histories would mislead me; as they would in this case, when they would take me off from the due observation of the weekly Seventh-day Sabbath, to drag me along to keep the first day, as a separated day for holy Worship. I am bound to believe Scripture History, as a true report from the infallible veracity of a truthful *Ælohim*, it is necessary *b* this Faith to my Salvation: But I am not under such an obligation, neither is it so necessary for me to believe Humane History, so many hundreds of years ago, especially such circumstances, as have been mentioned before, in such matters of fact as are but pretended to be transacted in Scripture times, chiefly to whom they are so argued against the whole of other Scripture. How can this objector prove to me, that those Ecclesiastical Histories, whose certainty and credibility of reporting this he so much cryeth up, were directed and dictated thereunto by the Spirit of Truth in this matter? And if not, how can my Faith be swayed by their Authorities? *c Jehovah Ælohim* himself appointed Scripture Histories to be written by the Prophets and Priests; these Historiographers were ocular Witnesses in much of that, which they wrote and registred, and in this, as also in the rest, they were God inspired: So were those Evangelists and Apostles also, who wrote the New Testament History. *d* As for Tradition we receive what is scriptural; Believers are delivered from Patro-traditional conversation, such as is unscriptural, we receive the commandments which Christ hath delivered, but we reject Humane Traditions, which are not according to Christ and his Word. If the case were so, that all the Men, and Speakers, and Writers, and Printers, and Books, and what other humane Authorities did tell me what I know evidently is expresly otherwise in Christ, and in the Word of Christ, it were of no validity with me. *e* The Prophets, and the LORD Jesus Christ, the sender of his Prophets, did refer the Jews not to the Traditions of Rabbines (especially when they were such Traditions as would have UNLORDED him and his Word, of his, and of its due Authority) but to the Law, to the Scriptures. *f* Scripture Traditions, which are allowed of in the Word of Christ, we approve of, about sound Doctrine, and Faith of the Truth, and holy conversation, and about observing of a naturally comly decent order in Church-assemblies: But *g* we reject what is of mens own, and in their own name. It is an Observand in Scripture, that the Scriptures do refer to Scriptures: often may we meet with such expressions, it is written, and as it is written, and for it is written, and according to that which is written. This is under the LORD, the Judging Rule, and the Lawful Determiner in all cases. By this were Truths confirmed; and by this were errours confuted. *h* Even whilst the Apostles were alive, there were false suppositious writings thrust upon some; as if they had

a See Roger de Hoveden *in the very entrance of the* 13 *age or Century*, an. 1201. 1202. Matth. Paris *his old impression*, fol. 192, 193. & *the last Edition*, *fol.* 206. & 201.

b Joh. 20. 30, 31.

c 1 Chron. 29. 29. 2 Chron. 9. 29. & 12. 15. & 13. 22. & 20. 34. & 26. 22. & 32. 32. & 33. 18, 19. Luk. 1. 2. 1 John 1. 1, 2, 3. John 21. 24, 25.

d Acts 6. 14. 1 Cor. 15. 3. John 17. 8, 14. Luk. 1. 2. Acts 16. 4. 1 Cor. 11. 23. 1 Pet. 1. 18, 19. Ezek. 20. 18, 21. Acts 7. 51, 52. 2 Pet. 2. 21. Col. 2. 8, 20, 21, 22, 23. Mat. 15. 2, 3, 6. Mar. 7. 3, 4, 5, 8, 9, 13. Gal. 1. 14. Isai. 29. 13. Deut. 4. 2. & 12. 8, 32.

e Isai 8. 20. John 5. 39. Josh. 1. 7, 8. Matt. 28. 20. & 15. 3, 6. Mar. 7. 9, 13.

f 2 Thess 2. 15. 14, 15. & 3. 6. 1 Cor. 11. 2, &c. & 14. 40.

g John 5. 43. & 7. 18. & 8. 44.

h 1 Cor. 16. 21. Col. 4. 18. 2 Thes. 3. 17. *compared par d with* 2 Thess. 2, 1, 2.

had been the Apoſtles own true Writing: and therefore the Apoſtles ſubſcribed their Epiſtles with their own hands: they uſed ſome peculiar ſubſcription; ſuch a ſubſigning as was well known to the Churches. How much more was the World like to be impoſed upon, when they were dead and gone, by the writings of men, who would be fathering of their own unſcriptural brats of falſe tenets upon the Apoſtles, there being many Antichriſts gone forth even in *John*'s time? *Paul*, whilſt living, to confute the falſhood, yet was ſtrongly charged with ſaying and aſſerting of that, which he utterly denies, though others would affirm it to be ſo: he was evil-ſpoken of, and wrongfully accuſed, as if he had expreſly taught a damnable Doctrine, which he wholly diſowneth. And if they were ſo bold in his days, how can we be ſo over confident of a matter of fact, reported by a mere humane traditionary Knowledge above ſixteen hundred years ago, without any God-inſpired Scripture Revelation, or Natural Demonſtration? How can any man to his own, or others ſatisfaction, affirm that by Humane Hiſtory, he certainly knows that, all the Chriſtian Churches have conſtantly ſet apart, and obſerved the firſt day for holy Worſhip, when he cannot certainly know, that he hath read all humane Hiſtories that have recorded that particular matter of fact? Or that no humane Hiſtory hath recorded a quite different, both Principle, Judgement and Practice in ſome particular Church or Churches, and when the matter of fact, for any evidence he hath to the contrary, may have been quite otherwiſe, in ſome Church or Churches, which yet is not recorded in any humane Hiſtory? This Objector doth not confirm his reaſoning thus, only with reſpect to the firſt Day, but doth carry it much further on, by his aſſerting, that the firſt Inſtitution of Church Officers, and Orders, as well as that of the LORD's Day, (by which he means the firſt Day) was not by Scripture: The proof, ſaith he, is undeniable, becauſe the Old Teſtament did not contain the Inſtitution, *e. g.* of particular Churches, Sacraments, Presbyters, Deacons, Diaconeſſes, and the LORD's Day, *&c.* And the New Teſtament was none of it written till *An.* 40. at ſooneſt; and it was not all written till *An.* 99. Now it is certain, that the Church was not all theſe years without the Orders now in queſtion, nor without a day to meet on for publick Worſhip; even as Baptiſm and the LORD's Supper were Inſtituted by Chriſt himſelf, long before the writing of any part of the New Teſtament, and the Church was in long poſſeſſion of them, upon the bare word and Declaration of the Apoſtles. So he writes.

i 1 John 2.18.

k Rom. 3.8.

That the Church was not all theſe years without a day to meet on for publick Worſhip, we readily ſubſcribe, for they knew the Seventh day Sabbath was the weekly day to meet on for that end; of which the Churches had had long poſſeſſion, for near four thouſand years; and of which they had ſtill the Tenure; and for the continuance of which title and practice they had the whole Writen Word of God: whereunto the practice of Chriſt, and of his Apoſtles did fully agree: But as for his other exemplified inſtances, we deſire both him and the Reader, a little to conſider: If theſe were received and practiſed by the Church, upon the bare verbal Declaration of the Apoſtles, and not by Scripture, what then meant the Types of theſe? Did theſe ſignifie nothing? Was there nothing of theſe underſtood by *Moſes*, *Aaron*, the Prieſts and Levites? Did not *Moſes* *l* by the Word and Prayer, ſanctifie the Baptiſmal Types of the Red Sea and the Cloud? and the Supper-Types of the Paſchal Lamb, the Heavenly Manna, and ſpringing Rock? Though there was a veil upon theſe and ſuch other Figures and Shadows, in the reading of the Old Teſtament, yet Believers had ſome knowledge of their meaning, and ſome inſight into their Myſtery: and there were Teachers by Office, who were to interpret the ſignifyingneſs of theſe things, and to open the ſpiritual part of the Pattern. Had not theſe things a Spiritual Relation unto Chriſt, and to an after adminiſtration of Grace? Was not this the end, the drift, the deſign, the purport, the ſcope, of theſe Inſtitutions to refer unto Chriſt? They were a Pedagogue, a Leader of thoſe Children to the Chriſtian School for their Inſtitution and Diſcipline, *m* There are divers Scriptures in the Old Teſtament, which did diſcover unto diſcerning Believers of that Diſpenſation, that thoſe Types, Figures and Shadows, were to be

l Exod. 14.15 --22. Numb. 10. 24,35,36. 1 Cor. 10. 1,2,3,4,5,6.

m Pſal. 40.6,7,8. Pſal. 50.8--14. Iſai 9.6 & 7.14, 15,16. Mic. 5.2.

be done away under an after adminiſtration of Grace, to receive their perfection and accompliſhment in the *Meſſiah*, who was to be born of a Virgin, and in his days. Several Propheſies alſo under that former Miniſtration, do ſpeak punctually to this matter; though we who have the New Teſtament-fulfilling of them, and Commentary upon them, have a more clear unveiled manifeſtation of them. The Chriſtian Religion for ſum, and for ſubſtance, being one and the ſame under both diſpenſations, particularly as to the inſtitutions mentioned: For there is *n* one Baptiſm; in this ſenſe, the Baptiſmal Types of old, and the Baptiſmal *o* Antitypes now, are thus one and the ſame, excepting the different manner of Adminiſtration. So that, ſuppoſe Baptiſm was inſtituted by Chriſt himſelf, before the writing of any part of the New Teſtament, yet was not this upon the bare verbal Declaration of the Apoſtles; eſpecially not as to that part of the Church, which was in Chriſt's time: For *John*'s Baptizing of others, particularly of Chriſt, and Chriſt's Baptizing by his Apoſtles, and Chriſt's Doctrine which he ſeveral times taught about Baptiſm, and *John*'s foretelling of this. (As *John* himſelf alſo was Propheſied of, of old, particularly by *p* *Iſaiah*, and by *Malachi*) By theſe, and ſuch like paſſages, was this known to ſuch, at leaſt knowable by them: and ſomewhat of this had a confirmation and teſtimony from Heaven. *q* As for particular Churches, and the calling and gathering of them, there were ſuch under the Old Teſtament times: In *Adam*'s days, in *Enoch*'s days, in *Noah*'s days. Though at the firſt, they called upon the Name of *Jehovah*, in a way of family Worſhip; yet afterwards in greater Church-Aſſemblies: and a difference was put between the true and pure Worſhipers, and thoſe that were corrupt. So it was before the Flood, and thus alſo it was after the Flood. *Melchiſedec* was a Prieſt in the Church of *Ælohim*: *Abraham* had a Church in his Family, and was King, Prieſt and Prophet there. So was *Iſaac*, and *Jacob*. *Job* and *Eliphaz* were of congregated Societies, and had their Church-meetings, in their days, though living in other Regions, in Countries diſtant from *Abraham*. *r* In *Moſes*'s time, the Iſraelites were put into a Church way, and had ſuch Inſtitutions, and Laws, and Ordinances for Church-Aſſemblies and Societies, as were afterwards obſerved, not only by the Iſraelites as a national Church, but by particular Churches of the Iſraelites; when after *Moſes*'s death they were ſettled in the promiſed Land, in the days of *Joſhua*, *Judges* and the *Kings*: For the Prieſts and Levites were not only for all the Tribes joyntly, but alſo for ſeveral Tribes diſtinctly: and further, for the ſeveral Cities and Towns, and other populous places, in every particular Tribe, where they had diſtinct Aſſembles; injoying all Ordinances, Inſtitutions, Priviledges (excepting what was ſpecially limited to ſome particular place of *Jehovah*'s chuſing and appointing for ſome ſolemn Sacrifices and Feſtivals:) and they exerciſed Church-Diſcipline in thoſe particular Churches. *ſ* Neither was *Syria*, and *Meſopotamia* in *Moſes* days without their congregated Societies, Church convention, and worſhiping Aſſemblies: *Balaam* having a gift of Propheſie, was an hireling that ſerved Congregations. *t* There are particular Congregations, both deſcribed and propheſied of, in what was written afore of old: A wiſe obſerver, and a ſpiritual diſcerner, and a diligent comparer, may eaſily find and plainly ſee, how Chriſt's Inſtitutions and Directions for management of Church Affairs, and for the Exerciſe of the Duties *u* of Church fellowſhip and Diſcipline have evident reference to his Inſtitutions under the old Diſpenſation: though clearer and more ſpiritual, and glorious, and heavenly now: and it will be found in experience, as it is evident in Scripture, that ſeveral Church proceedings will not be either ſo well underſtood, or ſo regularly practiſed, but by a collating of Old with New Teſtament directions about thoſe matters, particularly for Church-Diſcipline: as in the caſe of Leproſie eſpecially. As for Church-Officers, Overſeers, Presbyters or Elders, teaching and ruling Ones, Paſtors and Teachers, Diacons or Miniſters, under the Old Teſtament it were no very difficult task to write a large Treatiſe upon that particular ſubject, eſpecially by one that is acquainted with the Original Hebrew, and the ſeveral words and phraſes under that diſpenſation, that do ſpeak to this caſe. The Churches of *Ælohim* had in all ages ſuch as were gifted, graced, called by Office to preach the Word, and to

n Epheſ. 4.5. 1 Cor. 10 1,2,3, 4,6,11. Gen. 17. *compared with* Col. 2. 11. *o* 1 Pet. 3.21. ἀντίτυπον.

p Iſai 40.3.-8. Mal. 3.1,2.

q Gen. 4.3,4, 14, 16,26. Gen. 9 26, 27. Gen. 14. 18, 19,20. Gen. 20.7.

r Exod. 19.20, 24,25. chapters; & onward, Acts 7.38.

ſ Numb. 23.7. Joſh. 13.22. Numb. 22.7.

t Pſal. 15. Pſal. 24. Pſal. 26. Pſal. 50.

u Mat. 18. 15 -20.

Adminiſter Signs and Seals. Before *Moſes*'s time the Ordinary *w* Miniſters were the firſt born of Families, into whoſe place afterwards, the Prieſts and the Levites ſucceeded. *x* *Enoch* was a Prophet, *Noah* was a Preacher, *Abraham* was a Prophet. The Prieſts and the Levites were the Paſtors and the Teachers: *y* And *Paul* under the New Teſtament doth ſet out the Miniſterial Office now, by ſuch expreſſions as were borrowed from the Miniſterial Office under the Old. Publick Officers in the Work of the Miniſtery now, are ſuch as perform the holy Office of the New Teſtament Prieſthood. Miniſterial Workmen, if they would not be aſhamed, ſhould rightly divide the Word of Truth: The cutting of the Burnt-offering into its pieces, did Figure the Work of the Miniſtery in the New Teſtament Church. It might not be a confuſed or diſordered mangling, it muſt be done into the Natural pieces. *z* The Propheſies concerning the Miniſtery of the New Teſtament are ſet out by the Miniſtery of the Old. *a* The Levites did ſerve the Prieſts about Tabernacle and Temple-worſhip, but were not to come near the Sanctuary nor the Altar. The Elders laid their hands upon the Levites in ſetting them apart for the Miniſtery and Service: How aptly is this applicable in a New Teſtament Church? *b* If you conſider Deacons under this Diſpenſation, as having this to be a part of their Office, to provide for, and to diſtribute to the poor. Thus alſo were ſome of the Levites imployed, in ſuch Ordinary Miniſteries of diſtribution of the Church-Treaſure, overſeeing the holy things, and the Work of *Jehovah* too. *c* Neither was the Old Teſtament without its Diaconeſſes, its miniſtring Women; whoſe Miniſtery and Service was uſed by the Church. Theſe are the particular inſtances of this Objector, to every one of which I have brought ſome Teſtimonies out of the Old Teſtament. As for Rules about Church-Offices, under the New Diſpenſation, a diſcerning eye may ſee, now the New Teſtament is written, that Chriſt and his Apoſtles did in their teaching much refer their hearers unto the *d* Analogy of Faith under the Old Teſtament. The ſtile of the New doth not carry along with it a form of enacting ſuch new Laws, and new Rules, of which there was not any thing at all under the Old Adminiſtration: But we find Chriſt *e* confirming the old Laws of the ten Words, *f* accompliſhing the old Types, and fulfilling the foregoing Propheſies concerning himſelf: Interpreting the meaning of the Types, and ſetting up the Anti-types in the room of them: And where he doth bring in Laws, it is occaſionally, either to open their meaning, or to prove ſomewhat thereby, or from thence to exhort, correct, inſtruct ſome way or other to apply it to the preſent caſe: declaring himſelf to be one and the ſame Law-giver that was of Old: Whereby he doth demonſtrate, that the Old Teſtament is ſtill to be a Rule under the New. (The difference between them being only in the diverſ form, and manner of diſpenſing, as will be more ſhewn hereafter.) The regulation now is to be made according to that proportion which the new Adminiſtration doth call for, and the old Rules muſt be new applyed; which as to the matter now here under Queſtion have a clearer Revelation, and a more ſpiritual Diſpenſing. So that the New Teſtament Word is much the Old Teſtament Scripture gone over again, in more clearneſs, fulneſs, perfection, ſpirituality, glory and heavenlineſs. The Old and the New Teſtament-Will of God, are not contrary Wills, but one and the ſame Will, diverſified only in ſome particulars of the manner of adminiſtring: the new Will is the old Will revived, and cleared, and confirmed, and ſo put into a more heavenly form. There is a well meaſured equality between the Old and the New, a well agreeing ſameneſs of word, and there ſhould be a true proportioned collation of both Teſtaments each with other. All and every of Chriſt's Inſtitutions had ever a word of his to warrant them: even in the times of the Apoſtles, a word written about ſuch Inſtitutions in the Old Teſtament in Type, Propheſie, or ſome ſuch like way: and a Word ſpoken by Chriſt before the New Teſtament was written, referring to the foregoing Patterns of them in the Old, which word afterwards alſo was put into the New Teſtament Scripture: whereas we know no word from Chriſt, either in the Old Teſtament or New, for the firſt day being a weekly day, ſeparated and appointed for a day of Holy Worſhip in the room of the Seventh day Sabbath. Thus far this Author himſelf doth

w Exod 19.22. & 24.5. Numb. 3.12.13. & 8.17.

x Jude 14. 2 Pet. 2.5 Gen. 20 7. Deut. 33.8,9, 10. Mal. 2.7.

y Rom. 15.16. ἱερουργοῦντα, & λειτουργὸν. 2 Tim. 2. 15. ὀρθοτομοῦντα. *To which more might be added;* Lev. 1.6,12.

z Iſai. 66.21, 22. & 61.6. Mal. 3.3. Ezek. 44. *throughout.*

a Numb. 4.3,4. & 18.2--6. 2 Chron. 29.5, &c. Numb. 8.9, 10, 11.

b Acts 6.1--6. 2 Chron. 31.14. 1 Chron. 26.26, 32. & 23.2.

c Exod. 15.20, 21. Numb. 12.13. Mic. 6. 4. Exod. 35 25, 26. & 38. 8. Rom. 16.1, 2, 3, 4. 1 Tim. 5. 4, 10.

d Rom. 12 1--8.

e Mat. 5.17, 18, 19.

f John 19. 28. Mat. 3.15. ſ

doth acknowledge, that the first day was not instituted by Scripture, all the Old Testament through; which did not contain its Institution; so that the Believers of that age in Christ's time, had no written word at all for any such observance of the first day, any where all their Bible through. Let this concession be improved by the wise and discerning, the serious and the considering Reader. However therefore the matter of fact may have been afterwards reported in Humane Histories, we expect, that the matter of Right be proved from God-inspired Scriptures. Whatever this Author do say, that this being the common usage of so observing the first day in the Apostles times, by them and by the Churches of their Plantation, and that therefore there was no such need of putting this pretended matter of fact into Scripture History; it appears hereby, how broken this Reed of his Assertion is, which he would have all the Christian World to lean upon. After several years serious, diligent search, I cannot find any such common usage, no not so much as one particular instance, that either any one of the Apostles themselves, or any one of the Churches of their planting did ever so much as once so observe the first day, as the weekly Sabbath-day: Although if that could be proved, it doth not yet determine this case upon our hearts, who do expect Scripture Institutions, Commands, Prophecies, Promises, and such like appointments, as have harmonious consent of the whole Scripture besides, that speaks of that matter, if there had been any such great change of the weekly Sabbath-day, as is pretended. If the force of this Authors arguing do lye there, how evident is it, that there was great need of writing such a Matter of Fact, that had so weighty a case of so great consequence in it! *g* It is the common practice of all the wise part of mankind, to take along with them sufficient credible witnesses of it, such whose Testimony will upon occasion stand firm in Law, when they first take actual possession of some great Estate, of a rich Inheritance, settled upon them, and upon theirs that shall come after them; and to set it down in writing, and to keep the Records of it well attested, especially when another doth claim a former Title for some hundreds of years: (As this of the seventh-day Sabbath did, for some thousands of years;) for some ages beyond the memory of man; and when they could not but foresee, that their Title would be so much called in question, and controverted: and especially too, where the Matter of Fact is pretended, as it is by this Author, so much to prove the Matter of Right: All Matters of Fact that do pass into Historical Writing, are fittest to be written in the same age wherein they were done, as being then better known in their circumstances by sensible demonstrations, which cannot be so well discerned in after ages. How fond are Traditionists of unscriptural, humane Antiquities and Universalities? Whereas Errors have been ancient, even as long, full-home to the times of the Apostles: *b* Even then did the Mystery of iniquity begin to work; there were even then many Antichrists and Malignant Assemblies: and when the Antichrist shall be revealed, there would be a great Apostasie and Defection from the Truth. The Revelation hath foretold, that all the World would go a whoring after the Beast, and would worship the Beast and the Dragon that gave him power; yet are these some of their Notes of a visible Church, Antiquity and Universality: which that they might be the sooner imposed upon, the hoodwinck'd credulous World, have another vain pretence going along with them, altogether as unscriptural and vain, as they; that is, that the Church cannot err. And they falsly call their particular Romish Synagogue, the Catholick Church. I expectingly believe, and hopingly wait for a coming day, when our plain, tender, sincere, upright-hearted people will be undeceived, and no longer to suffer themselves to be deluded and imposed upon by such confident Assertions as this Objector doth bring them: As if that, which beyond all doubt must assure them, that *de facto*, the first day was by the Apostles separated for holy Worship, especially in publick Church Assemblies, is the full and unquestionable expository evidence of the practice of all the Churches in the World, since the very days of the Apostles. For so has this Learned Author affirmed. Reader, bethink thy self, what thy Faith must resolve it self into, if it will follow this misguiding? How can such believers as never traded in this kind of humane Learning ever

g Jer. 33 8--15. Gen. 23. *later end.*

b 2 Thess. 2. 3, 7. 1 John 2. 18. & 4. 3. 1 Tim. 4. 1, 2, 3. Rev. 13. 3, 4.

come

come to undoubted assurance about the matter? How can they be fully ascertained of this who were never versed, nor are ever like to be, neither are under any such obligation by any Scripture Precept to be throughly versed, and understandingly read, in all and every of the Writings, of all and every of the Ecclesiastical Historics, that do write about this? Or, if it were possible and facible, that they could compass this (of which I can see no end; who yet have more helps and advantages this way than the most) How can they unquestionably be confirmed in this perswasion, that there never was any one Church of Christ that did escape the Humane Church-Record and History? And if so, who can tell them, but that, that particular Church might be of a different judgement and practice? What doth this kind of arguing in this Author mean? What? would it have our people, to resolve their satisfaction and assurance (concerning the pretended first day Sabbath) into that report which their humane fallible Guides do make unto them of this, without their tryal of it? *i* The Word of Christ doth call upon them to try the spirits, whether they be of God, and to prove all things that are thus brought them by Teachers, by the Scripture-canon and Touch stone, as the one and the only infallible Rule. What a kind of Faith is that, which is a trusting of fallible men without tryal? a depending upon Humane Authorities without Scripture Evidence? The God-inspired Authority of Christ, and of his Word, is fully attested within the holy Scriptures own bounds, and needs not step out to Humane Histories, Authorities and Traditions: However this Author would buz into the ear such amazing expressions as this, that it is impossible it should be otherwise than as such Humane Historie doth record of the practice of all the Churches since the times of the Apostles, and that this Testimony is infallible.

i 1 John 4. 1.-6. 1 Thess 5. 20, 21. Isai 8. 20.

Humane History, and that part of it which they call Ecclesiastical History, however it be a pleasant study, and an employ someways in its place profitable, yet of all kinds of Scientifick Learning, is one of the weakest common places of arguing, and the least convincing for demonstration, because it doth resolve its probations into the fallible Testimonies of lying men, and so doth not, cannot give any firm full satisfaction to an inquiring Spirit, and studious Mind, who will still be doubtful and afraid, how he doth bottom his Faith, in so weighty a case as is now before him, upon such an unsure and unsafe ground, as he can build no firmness of belief and certainty of knowledge upon, even the uncertain witness of deceivable men, what their eyes, and ears, and tongues, and pens have reported to us, who are so many hundred years come into the World after they were dead and gone; that way of disputing therefore, which this mighty man of Humane Reason has walked in to find out some place if he could, where to make his First day Sabbath cause to stand, is such a by-path as doth mislead his Reader into bogs, where he cannot settle and stay with any good confidence, and sound comfort, Such arguments may take with over credulous minds, and with passive intellects, who, through idleness and guile of spirit in a matter which would ingage them in so much of self-denyal, and of cross bearing, had rather use another man's writings and reasonings, than be at the pains of studying of the Scriptures, and of exercising their own understanding.

What has at large been written in trying this Objectors spirit upon the former Scriptures is an answer also to the next mentioned by him in the Revelation; which he calleth another Historical hint of the New Testament.

How can a change of the weekly Sabbath-day from one day to another, from the seventh to the first, be soundly proved from *k* this other Scripture? where he, that is of a serious spirit, and doth diligently inquire after word-satisfaction about this matter, cannot find either *Sabbath* or *First day*; either in terms plainly expressed, or clearly implyed, or necessarily inferred; in this place, or in the context, or in the design of the Holy Spirit here, or by comparing of it with other places of Scripture? Those that would lay the foundation of so great a change, should see their Scripture grounds to be more evident, convincing, and firm. What one Word is there in this Scripture, that doth warrant any new Institution from Christ, for the observing of the First day, as the weekly Sabbath-day?

k Rev. 1. 10.

day? What one word is there here of command ſo to obſerve the Firſt day? What one word of Promiſe made to the obſervers of the Firſt day as ſuch? What one word of threatning againſt any that do not ſo obſerve the Firſt day, as the weekly Sabbath day? and if there be not any one word here, for the Firſt day, either as to Inſtitution or Command, or Promiſe, or Threating, how can any obſerver keep it aright, either in Faith or Obedience, in Hope or Fear? The direct plain meaning of this Scripture is, if I miſ-judge not, that this day doth evidently relate to that providential Day of the LORD Chriſt's appearing in the fulfilling of this Propheſie, who appeared to *John* *l* as LORD pleading the Cauſe of his Kingly Lordly Office, which has been too long, and too far invaded by the Kings and Lords of the Earth, who have not inforced Chriſt's Laws, nor made them to be the Rule of Goverment, but uſurped an unſcriptural authority over mens conſciences and ſouls. How Lordly a Day therefore will it be when Chriſt will recover and exerciſe his Power and his Right! Thoſe great things which this ever-bleſſed LORD of Glory would do in the latter ages, were repreſented *m* to *John* from Chriſt by an Angel in a way of Prophetical Revelation. This manifeſtation by Viſion, and by Voice was after ſuch a manner, as if the thing had been acted and performed before and to *John*'s ſenſes. By comparing of *n* this paſſage, with ſome other paſſages in the ſame book of Revelation relating to the ſame matter: he, that doth diligently mark, and wiſely obſerve, and rightly underſtand, may ſee, that this Lordly Day, is the great Providential Day of that God, that Almighty One (a *o* name ſeveral times given to Chriſt in this Book) There are ſeveral parts of this great comprehenſive large Viſion: and there are ſeveral ſeaſons of their fulfillings; and accordingly ſeveral days in this great Day: *p* *Ezekiel* doth mention one part of this Propheſie that will laſt ſeven years. The LORD Jeſus Chriſt will come, and come, in ſeveral Judgements, on ſeveral Hours, Days, Weeks, Months and Years. It is one of his Names to be ſuch a one *q* as is coming: and he is called the coming King: And his Kingdom is a coming Kingdom, and the age of this, is ſaid to be a coming Age, and the World to come, a coming World. In every age of the Church of Chriſt, there were fulfillings of this in part. Thoſe in *r* *John*'s time had ſomewhat of this Lordly Day, who therefore were to behold Chriſt's coming: This was partly Hiſtorical before *John*'s death; when Chriſt came in his admirable way of wonderful providence to deſtroy *Jeruſalem*, according as was foretold in *ſ* other Scriptures: and partly Prophetical to be accompliſhed in the ſeveral ages after *John*'s time. *John* ſaw this Day in a Viſion, and ſpeaks of it with *t* a double confirmation; *John* was *u* made to be in the Spirit on that Lordly Day. An expreſſion, of which he had experience, as is mentioned in other places of this Book. The Article added, that Lordly Day, doth determine but indefinitely. There is no ſuch certain particular Day of the Week pointed out ſo to our underſtanding, on what Day of the Week it will begin, or on what Day of the Week it will end. This is not the deſign, at leaſt, not as to the pretended change of the Weekly Sabbath-day. It was *w* that Lordly Day of Chriſt's coming, when he would convert and recover the choſen remnant of thoſe of *Iſrael*, and of *Judah*, and deſtroy the Rebellious, and the unbelieving among them. If men will be limiting of this day to any one determinate, definite particular day of the week, what one day has ſuch a plea as the Seventh-day Sabbath? Seeing, for the dreadfully executed Judgement part of it, as the firſt Temple was deſtroyed, being burnt with fire on the *x* tenth day of the fifth Moon, which day, according to *Jeremiah*'s Propheſie is granted even by many adverſaries to be the Seventh-day Sabbath, he told the Jews before it came to paſs, that their Temple would be burnt with Fire, if they profaned the Sabbath of *Jehovah*: Anſwerable unto which is that paſſage *y* in another Prophet, who on the ſame day of the ſame Moon reproved Sabbath-breaking, when the Elders came to inquire what the mind of the LORD was: And as the ſecond Temple was under the like threatning from the mouth of *z* the LORD Chriſt himſelf; putting them upon earneſt importunate Prayer, leſt otherwiſe that terrible deſtruction brake in upon them on the Sabbath, the

l Rev.17.14. & 19.16.

m Rev.1.1.

n Rev. 1. 10. *compared with* Rev.6.17. & 9.6, 15. & 10. 7. & 11.3,6,9, 11. & 16.14.

o Rev.1. 8. & 4. 8. & 11.17. & 15. 3. & 16.7, 14. & 19.6,15. & 21. 22.

p Ezek.13,5.8. & 30.3. & 29.1,9. *compared with* Rev.20.8.

q Rev.1.4,8. & 3.11. & 22.7,12, 17, 20. Luk. 19. 38. Mar.11,10. Heb.6.5. & 2.5.

r Rev.1.3.7.

ſ Mat.23,37,38, 39. & 24.1--22. *and elſewhere.*

t Rev. 1.7.

u Rev.1.10. & 4. 2. & 17.3. & 21. 10.

w Rev.1.7. *compared with* Zach. 12.10.

x Jer.52.12, 13, & 17.27. Lam. 1. 7.

y Ezek.20,1, 20, 21,47,48.

z Mat. 24. 15 --20. & Luk. 21. 20--24.

the Seventh-day Sabbath. Thoſe who are fond of *a* Eccleſiaſtical Hiſtories, may find it recorded in them, that the ſecond Temple was actually deſtroyed according to this Prophetical threatning of our LORD, on the ſeventh-day Sabbath. The change of *Jehovah*'s Ordinance, (of which, mens changing of his Seventh day Sabbath, is one) is foretold in *b Iſaiah* with reſpect to the later ages of the World, to be one great provoking Cauſe of his ſending of Judgements upon the rebellious and unfaithful World, when keepers of his Seventh-day Sabbath ſhall have his holy Arm revealed for their Salvation. Some of the firſt great rejections of the unbelieving Jews, in a way of Church cenſure, after Chriſt's aſcending on high, were occaſionally and deſervedly by their prophane blaſphemimg miſcarriage *c* on the Seventh day Sabbath, of which ſome account hath been given before. So that if a particular day of the week, in the weekly returns of it, were here deſignedly pointed at : *d* what day can plead and claim a fairer Title and Right unto it, than the Seventh-day, which is the Sabbath of or to *Jehovah* (or to the LORD)? *Jehovah* is the chief, choice Name of the Eternal, Ever bleſſed, Self-being, the Being of beings, as that Name doth ſignifie: And that *e* Word which in the Greek doth anſwer to this Hebrew Name, *Jehovah*, ſome do draw from a word that doth ſignifie, *I am*; which they conſtantly render LORD. So that *f Jehovah* in the Old Teſtament, is often rendred by this Word in the New, which we do tranſlate LORD. That which in the Old, is, *Hear O Iſrael, Jehovah our Ælohim, Jehovah One*; is in the new, *Hear, O Iſrael, The LORD, that God of ours, is one LORD.* Thus alſo the Hebrew Text doth ſometimes put *Adonai*, (ſupporting) LORD; for *Jehovah*: Thus, that whith in *g* one *Pſalm*, is, *I will confeſs thee among the peoples, O Jehovah*; is in another *Pſalm, I will confeſs thee among the peoples, O LORD.* Further, Chriſt Jeſus ſaith of himſelf, that he is *h* LORD of the Sabbath, of that Seventh-day Sabbath, which he created, commanded and obſerved; being a keeper of his Fathers Commandments, whereof this of the Seventh-day Sabbath was one. Thoſe that do relie on the judgement and authorities of men, about the meaning of this expreſſion, may conſider, that *i* Eccleſiaſtical Hiſtorians do relate, that *John*, and his followers the Eaſtern Aſiatick Churches, did keep the Paſsover on the Seventh-day, not preſſing the obſervation of the firſt day, for the celebration of the Paſſover, as the Weſtern Churches did: Further, as in Low-Dutch, the ſeventh Day is named *Ruſt-dagh*, that is the Day of Sabbath, or of Reſt; ſo in Teutonick or High Dutch, or the German Tongue (which is an ancient Nation and Language) the laſt Day, the ſeventh Day of the Week, is called *Samſtag*, as if *Schemtag*, that is the LORD's Day, or the Day of the LORD. It is further yet obſervable, as to this, that the Viſions of *Ezekiel* and thoſe of *John*, well agreeing in many particulars, (which a diligent comparer may eaſily obſerve) *k* Ezekiel's Viſions, were on the fifth day of the fourth Moon, which ſome affirm to have been the Seventh day Sabbath, *Jehovah*'s Day. But upon the whole, it is the firſt anſwer that I more ſtick unto, namely that, the Lordly Day is that great Providential Day, when he will more viſibly appear as King and LORD. Whereas, ſome do object, that this word in *l* Greek, Lordly, is applyed but to one thing more in the New Teſtament, which is the Supper, called the Lordly Supper, or LORD's Supper, or the Supper of the LORD: What can there rationally, neceſſarily, convincingly be inferred from thence, as to any eſtabliſhing of the firſt day of the week in the room of the ſeventh, as the weekly Sabbath, in this place of the Revelation? The Lordly Supper, or Lordy Supper, is expreſly mentioned. Whereas, here is no expreſs mention of the firſt Day, as a Sabbath day, not either of the words, Firſt or Sabbath, nor their ſenſe and meaning in the Text or Context, nor any where elſe in all this Book, or in the whole Scripture. The Lordly Supper is ſo called, in that it was inſtituted by our LORD: It is to his Honour, a Lordly Feaſt, one great deſign and end of it, being to exalt Chriſt in his Lordſhip; and to ſhew forth the Death of this LORD, till he came in his Lordly appearance in the later Day. This Ordinance was received of the LORD by *Paul*: It was the LORD who Inſtituted it: It ſets out the LORD's Death: The Cup is called the Cup of the LORD: The LORD's Body, we read of alſo there. Which Supper is not

fixed

a See Dion. fol. 748. Die Saturni Hieroſolyma concidiſſe notat it Dion, nam Octavius Septembris dies in Sabbatum hoc anno incidit. Vide Uſſer. annal. part. poſter. pag. 698. & Baron annal. p. 115. 5. ipſo die Sabbati (ut autor eſt Dio in Nerone.)

b Iſai. 24. 4, 5. & 56. 1, 2, &c.

c Act. 13. 41--49. & 18. 4, 5, 6.

d Exod. 20. 10. Deut. 5. 14. Exod. 35. 2. Lev. 23. 3.

e Κυριος from κυρω, I am.

f Compare Deut. 6. 4. with Mar. 12. 29.

g Pſal. 108. 3, 4. & 57. 9, 10. compared.

h Mat. 12. 8. Mar. 2. 28. Luk. 6. 5. Gen. 2. 1, 3. Exod. 20. --11. Luk. 4. 16, 31. John 15. 10.

i See Magdeburg Hiſtor. 2. Cent. 9. Book.

k Ezek. 1. 1.

l Κυριακον, 1 Cor. 11. 20. 23, 24, 25, 26, 27. 29. 32.

fixed to the first day of the Week. The first Institution, Administration, and Participation of it, was on *m* another Day of the Week, on the Passion Day, on the Passover Day; which is called a Sabbath. For a further discovery, that a Day in some Scriptures is used for a larger space of time than from one going in of the Sun on one day, to the next going in of the Sun on the next day; consider, that in the Scriptures, day doth sometimes set out the time of Christ's Reign and glorious Power: *n* The day of judging of his grand Adversaries: *John* saw this in the Vision, as if the time had been then present. Will not that be a Lordly Day, when Christ will glorifie and magnifie his Office of King and of LORD, in the utter destruction of Enemies, and in the eminent salvation of Friends? It is called the Day of Christ, the Day and Kingdom of God, the presence or coming of Christ. Do not these expressions significantly declare some glorious shining season of Christ's Lordly appearing? It is named the Day of *Jehovah*, about six and twenty times; and in some of those places, the Day of the Vengeance, and of the Anger of *Jehovah*; and the Day of *Jehovah*'s Battel: The great, and terrible, and dreadful Day of *Jehovah*, *o* the same expressions which are used in this Book of the Revelation: And the Day of the LORD is mentioned *p* five times, expresly in the New Testament; In which also, it is set out by divers words, that doth intend the same thing, *q* as his Day, that is, the Day of this LORD Christ, who will then be revealed in his Lordly Power and Glory: That Day, pointing out that Age when these things should be: The Day, that Day: The Days in the plural Number; as being more than one, and of longer continuance: That great conspicuous Day of the LORD: The Day of the LORD Jesus: The times and the seasons which do relate to this Day of the LORD: The Day approaching; the last hour. It is observed, that in all Languages, this Word, *r* Day, doth sometimes signifie judgement here on Earth: Hence a Days man or Umpire, to judge between party and party: Mans day, and the Judgement of Men: The Day, that is, the Judgement or trial shall declare. Hence Day is sometimes put for the time of destruction. *s* Day doth sometimes denote a long continued duration; as the Day of the Age, or the Day of Eternity. Other times Day points out *t* the time of Grace, and of Salvation. And now upon this occasion having shewn, that Day doth not always in all Scriptures point out any one particular Day of the Week distinctly from, and in opposition to, the rest of the Days of the Week, I have here some fair opportunity to write a little about *u* one other Scripture, which some do urge to put a colour upon their first Day, as if it did point out the first Day of the Week, as the eminent, transcendent, determinate, definite day of Christ's compleating the Work of Redemption on his Resurrection Day; which, say they, was then, and from thenceforth to be observed as the weekly Sabbath day in the room of the Seventh: Thus they. As to what doth concern Christ's Resurrection, as also how and when he compleated the Work of Redemption, I have written already: and I am now to consider this Scripture, which is mentioned by all and every of the *w* four Evangelists; In which Historical-fulfilling it is evident, that much and the main of this Prophetical passage was fulfilled according to the Letter before Christ's Resurrection, and upon another Day of the Week, than that first Day of the Week, for which it is so brought and pressed (although if it could be proved to be otherwise, yet doth it no way determine this Case about a pretended change of the weekly Sabbath, from one Day of the Week to another, from the Seventh to the First.) The chief men of the Jews, who were counted the Builders, did more notoriously refuse Christ the Head Corner Stone, when being put to their choice, they actually, openly, declaredly preferred a *Barabbas*, who was a seditious Murderer, before an innocent, holy Jesus, and this on a Day of solemn Judicature; when the Judge *Pilate* sat upon Christ, either for life or for death: which also was by a joynt consent of chief Priests, and Rulers, and People, who cry out all at once, *x Away with this man, and release unto us Barabbas:* This was before that Christ was crucified. Also after his Death before his Resurrection, the chief Priests and the Pharisees do call him *y* a Deceiver; and this before *Pilate:* which was another refusing and rejecting of Christ: Thus according as was Prophesied in

m Mat. 26. 17 --28. Lev. 23. 5 --16.

n 2 Thess. 2. 2. 1 Pet. 2. 9. 1 Cor. 5. 5. 2 Pet. 1. 19. Heb. 10. 25 Zach. 14. 1. Isai. 2. 12. & 13. 6, 9. & 34. 8. Jer. 46. 10. Lam. 2. 22. Ezek. 13. 5. & 30. 3. Joel 1. 15. & 2. 1, 11, 31. & 3. 14. Amos 5. 18. 20. Obad. 15. Tzephan. 1. 7, 8, 14. 18. & 2. 2. 3. Mal. 4. 5.

o Rev. 6. 17. & 16. 14.

p 1 Cor. 5. 5. 2 Cor. 1. 14. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 1. 10.

q Luk. 17. 24, 10, 31, 34. Mat 24. 34, 36, 42. Luk. 19. 43. Acts 2. 17, 20, *compared with* Joel 2. 31. 1 Cor. 1. 18. & 3. 13. 1 Thess. 5. 1, 2. Heb. 10. 25. *compared with* Joel 2. 1. 1 John 2. 18.

r Job 9. 33. 1 Cor. 4. 3. & 3. 13. Psal. 37. 13. & 137. 7. Ezek. 21. 25, 29. Job 18. 20. Jer. 50. 27. Luk. 19. 42.

s 2 Pet. 3. 18.

t 2 Cor. 6. 2. Isai. 61. 2.

u Psal. 118. 22, 23, 24, 25, 26. *compared with* Acts 4. 10, 11, 12.

w Mat. 21. 9. Mar. 21. 9. Luk 9. 22. & 19. 38. John 12 13. *compare*, Mat. 21. 42, 46. Mar. 12. 10, 11, 12. Luk. 19. 14. & 20. 17 --20. & 23. 18 36.

x Luk. 23. 21 --21. Mat. 21. 38, 39.

y Mat. 27. 62, 63.

that *Pſalm*, that the Builders would refuſe that Stone, which was to become for Head to the Corner: ſo accordingly did they act, as at many other times, z ſo at theſe two ſeaſons, one in Chriſt's life time, the other after his death; and both before his riſing. The chief Prieſts did count themſelves, and were counted by others to be Builders, yet thus notoriouſly did they refuſe Chriſt. The word in the *Pſalm*, according to the Hebrew, in its propriety of ſignification, is, they have reprobated, rejected, deſpiſed, refuſed, ſcorned, or turned away from: and that expreſſion in a *a* place of the New Teſtament, doth ſignifie, ye have earneſtly deſired and refuſed: and that when Judge *Pilat* had abſolved him in his own declared judgement, yet did they crave earneſtly, that a man-murderer, and a ſeditious one might be freed, and that Chriſt, whom yet they could not juſtly charge with any crime, or the leaſt ſin, might be crucified. Then and thus was Chriſt reprobated of theſe men. Was it not an eminent Day of monſtrous rejecting, when the queſtion being put to them, whether of the two they would have to be releaſed, they preferred a ſeditious Murderer? *b* Though there were other times of their refuſing and rejecting of Chriſt before this, and that, on the Seventh day Sabbath: but it was more notorious on the Paſſion day. It was alſo Propheſied in that *Pſalm*, that the people would pray, *O Jehovah ſave now, or proſper now, bleſſed be he that cometh in the Name of Jehovah:* This was fullfilled before the Day of Chriſt's crucifixion, when he rode into *Jeruſalem*, and the people went forth to meet him, crying, *Hoſanna*, *Hoſhignana*, in the Hebrew, or *c Hoſanna*, as it is put into the Greek. Theſe things are plain, familiar and clear, evident of themſelves upon the bare reading of them, and are not any forced interpretations of my own. What a far way about do Objectors go, and carry their Followers along with them, to bring them at laſt to that which is no proof at all of that, for which they have brought them thither? As for the Day ſpoken of, which *Jehovah* made for his people to rejoyce in, it is the large Day of Grace under the New Teſtament Diſpenſation of Grace; which doth take in many a Natural Day: And *d* as for ſpiritual rejoycing, it is every days work, though more eſpecially upon the Seventh-day Sabbath: ſo that in ſhort, there being not in the Scriptures urged by Objectors, either Firſt day, or Sabbath-day, either in the letter of the words, or in any neceſſary conſequence, naturally flowing from thence, or any deſign that looks any thing like a change of the weekly Seventh-day Sabbath, tranſlating it to any other day; How any ſatisfaction can ſuch a change be inferred and inforced from hence? To return therefore a while, unto that place in the *Revelation*, although there muſt be ſome particular diſtinct determinate Day of the Week, when *John* firſt ſaw the beginning of this Viſion; For all that doth come to paſs in time, muſt neceſſarily be on one Day or other of the Week; yet this Lordly Day here ſpoken of, had not this deſign at all in it, to ſet up the firſt day in the room of the ſeventh. The skilful in the Greek Tongue do know, that an Adjective joyned to a Subſtantive, doth uſually mean the Genitive Caſe of that Subſtantive; as the Lordly Day, is the Day of Lordſhip, or Day of the LORD. So we find this expreſſed in *e* other Languages: In Hebrew it is, in the Day of our LORD, in *Syriack*, a Day of the LORD: So in Spaniſh, in a Day of the LORD. In Greek, the Participles have ſometimes the force of the Nouns: So in Engliſh, the LORD's Day, or the Day of the LORD: as in the other inſtance, where the word is uſed, the LORD's Supper, or the Supper of the LORD. *f* For which Supper we have evident expreſs, both Inſtitution, appointing of it, and command, injoyning us to do it; Promiſe making over and ſealing the benefit of Chriſt's Death, to ſuch as partake of it worthily, after a due fitting manner; and threatning, denouncing judgements againſt the profaners of this Ordinance: None of all which; either Inſtitution, Command, Promiſe or Threatning, have we yet after all our ſearch, found, for the firſt Day to be the Day of the weekly Sabbath, in the place of the ſeventh: ſo that, here is no foundation, for belief and practice to build upon. *g* Where any one place of Scripture is ſo interpreted, as not to have the Harmonious Oneneſs, and the well-agreeing conſent of the whole Scripture, where they do treat of that matter or ſubject, there that is the interpretation of mens own private ſpirit, and not the interpretation

of

z Acts 3.13,14, 15.

a Acts 3.13,14.

b Ma..12.1..14. Mar. 3. 1, &c. Luk.6.1..11. John 5.9..18. Luk.4.16..31.

c John 12.12,13. Mat.21.1..9, &c. Mar.11. 8, 9, 10. Luk.19.37..40.

d 1 Theſſ.5.16. Pſal.90.14. Iſai. 65.18. Pſal 92. Title & v.1..4. Iſai.56.7.

e See Hutterus's Edition of the New Teſtament in twelve Languages.

f 1 Cor.11.23.. 26.

g 2 Pet.1.20,21. 2 Tim.3.16,17. Rom.15.4.

of the Spirit of *Ælohim*: And therefore the cauſe of the firſt day, as the weekly Sabbath, not having the whole Scripture profitable for the proving of it, cannot ſtand in the judgement, notwithſtanding one miſinterpreted Scripture, is yet further alledged to defend it; if the urger of it could be any Art plead it.

One hiſtorical hint more, this Objector doth ſuppoſe may be, with reſpect to the Day of *Pentecoſt*, which he thinks was that year, on the firſt Day of the Week, when the pourings out of the holy Spirit were on the Apoſtles, and ſo thinks it to be the Day ſeparated by the Apoſtles for holy Worſhip, eſpecially in publick Church Aſſemblies: and yet he ſays, he was loth to name the day of the ſending down of the Holy Ghoſt (*h* Holy Spirit, it ſhould have been ſaid) was given as a proof, becauſe that ſome do controvert it; but it ſeemeth to him a very conſiderable thing.

h For a Ghoſt is taken to be the departed Spirit of a man (about which the Ethnick Philoſophers had divers idolatrous, ſuperſtitious, obſervations, cuſtoms, practiſes and uſages) which is not properly applyed to the Holy Spirit.

I muſt therefore return ſomewhat in anſwer unto this. It is much of the Artifice in the preſent age, as in ſome other caſes, ſo concerning the matter under debate, to darken and obſcure ſome particular places of *Scripture*, either by corrupt Tranſlations, or by falſe Interpretations, upon which to ground their wrong Inferences, and conjectural conſequences; and then to perſwade the plain people how deep theſe things do lie: and how much they ſhould lean upon the Wiſdom and Advice of their Church-Guides who much ſtudy humane Hiſtories for them, to lead them, through what? through thoſe dark Mazes, into which theſe Guides have miſled them. Whereas, the *Scriptures* about the weekly *Sabbath*, are full of *i* clear Light, and of ſatisfying ſelf-evidence, to thoſe who are made throughly willing to do the acceptable Will of *Jehovah Ælohim*. What conviction can there be brought in upon the underſtanding concerning any change of the weekly *Sabbath*-day, from the ſeventh to the firſt day of the week, where is not either expreſſed or implyed any thing at all of any ſuch change; and where the Reader cannot find the firſt day ſpoken of, or hinted to, to any ſuch purpoſe? The Paſſover is acknowledged by this Author, on this year of Chriſt's Death to be a *Seventh*-day *Sabbath*: If ſo, *k* then including that day in the number of fifty, and ſeven *Sabbaths* reckoned and added to that day, *Pentecoſt*, or the fiftieth day, was a *Seventh*-day *Sabbath* alſo; (for, ſo was the computation, ſeven times ſeven, being forty and nine) the Paſſover going before, and being put to the ſeven ſevennies, the laſt of thoſe ſeven *Sabbath*-days was the fiftieth day, and a *Seventh* day *Sabbath*. As in the computing the Jubilee year, there were ſeven times ſeven years, which addeth together, do make up the number of forty nine years; which by reckoning of the former Jubilee year into the number, doth make up a fiftieth year; the laſt of thoſe ſeven ſevennies of years being the Jubilee year: For this honour did *Jehovah* put upon the number of ſeven in the *Scriptures*, with reſpect to divers of his Inſtitutions; the laſt day which was the ſeventh, being ſolemnly dignified, as in the weekly *Sabbath*, which is the laſt day in the week. And this, in the way, anſwereth that which ſome others do alledge for their firſt day; from ſuch *Scriptures*, which do ſpeak of an eighth day, and an eighth-days *Sabbath*, as a typical proof. As for that expreſſion, relating to the Feaſt of Booths or Tabernacles, that laſted ſeven days; now that on the *l* eighth day ſhould be an holy Convocation, a ſolemn Aſſembly, a day of Reſtraint, a *Sabbath*: upon ſuch a ſuppoſition that the firſt day of that Feaſt was the weekly *Seventh*-day *Sabbath*, or at leaſt when it ſo fell out to be and was ſo, then this eighth day, the day after this Feaſt muſt be a *Seventh* day *Sabbath* alſo. But whatever it were, as to that, the *Scripture* proofs for the obſerving of the *Seventh*-day, the laſt day of the week, as the weekly *Sabbath*-day, are clear and full: For Objectors againſt this to pretend poſſibilities and probabilities of *Ælohim*'s declaring and ſignifying of his mind about changing the day of the *Sabbath*, is a darkning of counſel in words without knowledge, and a going off from *Scripture*-Light, to unſcriptural darkneſs: For the *Seventh*-day *Sabbath* we have evident expreſs commands and promiſes, to awe us, and to incourage us in the obſervation

i Prov.8.8, 9. Deut.27.1, 8.

k Lev.23.11--16.

l Lev.23.31, 36, 39. Numb.29.35.

thereof, that what we do may be done in Obedience and in Faith; ſo for that other *m* place, where it is foretold, that upon the eighth day, and ſo forward, the Prieſts ſhall make their Burnt-offerings upon the Altar: If the firſt of thoſe ſeven days of ſanctifying the Altar were a *Seventh-day Sabbath*, the eighth day was a *Seventh-day Sabbath* too: although I take the plain meaning of the ſo forward there, to ſet out the daily Offerings upon the Altar, the continual on every day: For the *Seventh-day-Sabbath*-worſhip is diſtinctly ſpoken of in an *n* after part of that Propheſie. There are ſeveral ſorts of *o* Times mentioned by this Prophet, Paſſover-time, New Moon-time, Booth-time; beſides theſe Feſtival Times for Moons and Years, there is weekly *Seventh-day Sabbath*-time, which is one evident eſtabliſhment of the laſt day of the week, for the continued weekly *Sabbath-day*, in the weekly returns of it, under the New Teſtament Diſpenſation: For, *p* the *Seventh-day Sabbath*, was in the ſame week after the ſix working days, which were to go before in the ſame week, and for the continuing of the day from evening to evening: (and this *Seventh-day Sabbath* not being a Type, figure and ſhadow, as the Ceremonies of the old Diſpenſation were, but a natural, ſtanding, confirmed, commanded, weekly *Sabbath-day*, from the firſt week of the created World:) And there is alſo daily time ſet forth for Evening and for the Morning-worſhip: and to this, doth *q* that place forementioned refer, as the *Sacrifices* do expreſly declare. The Altar was ſeven days in purging, which doth denote the through purity of Spiritual Worſhip in the later days: The number of ſeven in Scripture, being a number of perfection, fulneſs and ſufficiency: This being done and finiſhed, they muſt be on the eighth, and ſo ſtill onwards, on the ninth, tenth day and forward, continually as days come on, offer daily ſpiritual Sacrifices thereon. Thus have I ſhewn, as to the former Objector, that his pretended Hiſtorical hints, both ſeverally, and apart by themſelves, do make nothing at all for his purpoſe about his firſt day. They prove not any ſuch uſage for the matter of Fact, as to the ſeparation of the firſt day, in the room of the weekly Seventh-day Sabbath, much leſs do they prove the matter of Right, which is the great thing here inquired after. And now if all of them be put together, and joyntly inforced, they ſpeak as little for this as each of them ſeverally, that is to ſay, not at all in favour of the firſt day, as a ſeparated day for holy Worſhip: but do either ſpeak of Feſtival Sabbaths of Paſſover, or the like, or of the Seventh-day Sabbaths; or of a Lordly providential day, which doth ſinot ngle out the firſt day of the week, in the weekly revolution, as the weekly Sabbath-day, how fain ſoever this Author would have it ſo to be. I know no ſignal note put upon the firſt Day of the Week, as the Day of Reſt, or ſolemn Worſhip, in the New Teſtament: The places have been examined, and do ſet out and ſignifie another day. And were there an exact literal verſion, according to the true proper ſignificancy of the Words, I do not remember any one place all the New Teſtament through, where there is ſo much, as that particular expreſſion, of the Firſt day of the Week, much leſs as applyed unto a Day of Reſt, or ſolemn Worſhip, or weekly Sabbath.

Having thus far cleared the way of ſuch ſtumbling blocks, which ſome have caſt before us in our Seventh-day Sabbath journey, there is another ſtone thrown before me, which I am to remove, and that is, an Argument for the Firſt Day, brought in as a Proof of the ceſſation of the *Seventh-day Sabbath*, by a miſinterpreted, miſapplyed place in the Epiſtle to the *r* Hebrews: which I am now to examine more at large.

That a clear and a full Anſwer unto this Objection, may be the more freely and readily received, I ſhall firſt give in ſome lines the plain meaning and ſcope of this *Scripture*; and then further diſcover, that the Day expreſſed in the *ſ Pſalm*, and referred unto in the Epiſtle to the *t Hebrews*, is not to be underſtood of the Firſt Day of the Week, in the weekly returns of it, ſo as to ſhut out all and every of the other days of the week: and particularly as to this of Reſt, excluding the ſeventh day from being the weekly *Sabbath* for Chriſtians to obſerve, under the New Teſtament Adminiſtration of Grace; that the Reſt ſpoken of in that *u Pſalm*, and transferred from thence into this *w* Epiſtle, is not meant

m Ezek. 43.25, 26, 27. *compare* Levit. ch. 8. *throughout* ch. 9. 1--17. *eſpecially* v. 17. Numb. 28. 1--10.

n Ezek. 46. 1, *&c.*

o Ezek. 45. 17 --25. & 46. 1 --12.

p Ezek. 46. 1.

q Ezek. 43. 27. *compare with this*, ch. 46. 13, 14, 15.

r Heb. 4. 8, 9, 10.

ſ Pſal. 95. 7 -11.

t Heb. 2. 7, 13. 15. & 4. 7, 8.

u Pſal. 95. 11.

w Heb. 3. 11, 18. & 4. 1, 3, 5, 8, 9, 10, 11.

meant either by the Pſalmiſt, or by the Author of this Epiſtle to the *Hebrews* of the weekly *Sabbath*-reſt, as to the Firſt Day of the Week in oppoſition to the ſeventh: Under which the ſignificancy of the word, *Sabbatiſm* will be be ſearched after. Then, that the, *x He* mentioned in one paſſage in this Epiſtle, is meant of the Believer: After that, I ſhall ſhew wherein *y* the parallel doth not hold, and wherein it doth: What the *z* Works are which Believers are ſaid to Reſt from: What the force of the *a* Conjunction is in this place: What the change of the Number, *b* from the Plural to the Singular, may import.

x Heb.4.10.
y Heb.4.10.
z Heb.4.10.
a Heb.4.10. 7,9.
b Heb.4.9,10.

As for the meaning and ſcope of this Scripture in this Epiſtle. The Conſiderate Reader is deſired (after his ſerious ſeeking of the LORD, by the prayer of Faith, to be taught of Him, and to be led into the Truth) diligently to obſerve, how the Aim and Deſign of this Epiſtle *c* in this part of it, is to confirm and eſtabliſh the profeſſing Hebrews in the *d* Faith and Doctrine of the LORD Jeſus Chriſt; which would be the better done, if they hearkened unto what Chriſt had ſaid in a both Hiſtorical and Prophetical *e* Pſalm to this purpoſe; and to caution and charge them *f* againſt an evil heart of Unbelief, that would fall off from the Living God, and harden them through the ſeducingneſs of that ſin; that he might the more ſpeedily and thorowly awaken and quicken them up to attend unto, and to follow his ſpiritual and wholſome Counſel, which was ſo ſeaſonable, in ſuch a time, when they were ſo perſecuted for their Diſcipleſhip to Chriſt: He ſheweth what dangerous Evils were near, and what great Miſchiefs would follow; if they did give way to their unbelief, diſtruſt and carnal fear, they would then backſlide from their Heavenly Calling, and from their Holy Profeſſion: And if they did live and die in ſuch a ſtate, of unbelief and of unperſwadedneſs, of unrepentingneſs and of diſobedience, they would be ſhut out of that Spiritual, Heavenly, Eternal *g* Reſt of God in Chriſt. And that his manner of Arguing might be the more convincing and prevailing, he brings a ſtrong evident proof of it out of *h* one of the Pſalms; it being that Scripture, which the Author of this Epiſtle doth Comment upon, and expound here: Where the Holy Spirit, by the Prophet *David* (who penned *i* that Pſalm for him) having exhorted the *Iſrael* of God, to laud *Jehovah*, *k* the *Meſſiah*, The Rock of His people's Salvation; and to obey His Voice, whilſt the Day of His Grace, and of their life did laſt: Earneſtly dehorting thoſe of his Time and Age from that unbelief which would have an hardening effect upon their heart, and exclude them out of *Ælohim*'s Heavenly Reſt: As the like prevailing unbelief, and hardneſs, and diſobedience, and unperſwadableneſs had ſhut out many of their Fore fathers out of that *l Canaan*-Reſt, which was a Type of the Heavenly Reſt, the Figure of a *m* Better Reſt, in a Better Country. For the preventing of which Excluſion, that his ſpeech might come with the more weight upon their ſpirits, *David* doth bring in *Ælohim* himſelf; exhorting the people, that they would not follow the bad Example of their Fore-fathers, who were not of a Teachable Mind, nor of a Practical Underſtanding, nor of an Inclinable Will, nor of an Obedient Carriage; and ſo die away in their Wilderneſs-ſtate. This dreadful Example he *o* makes uſe of to awe the Chriſtian Hebrews in his Day, unto an abiding ſtedfaſt in the Chriſtian Religion; leſt otherwiſe, they alſo did fall after the ſame Example of unbelief and of diſobedience; and ſo loytered behind and came not ſafe-full-home to the Heavenly Reſt. That the forcibleneſs of his right Arguing words might not be abated by any who would be Replying, that there were other Reſts beſides the Heavenly Reſt, which alſo were ſpoken of in the Word of God; as if it may be the Pſalmiſt ſpake of one or other of thoſe Reſts, and not of that Spiritual, Eternal, Heavenly Reſt; therefore he reckons up ſeveral kinds of Reſts: There was the Reſt of the Seventh-day Sabbath: This the Prophet *David* did not particularly mean in that Pſalm, becauſe this Reſt of the Seventh-day Sabbath was *p* from the foundation of the World, the laſt day of the firſt created Week. Which therefore, being from the beginning thus honoured, both by *Ælohim*'s Word, and in its own Created Nature, muſt remain the Weekly Sabbath-Day to the end of the World: And this Reſt, as to the outward part at leaſt, of keeping the Seventh day as the only Weekly Sabbath-day, they in *David*'s time had already actually entred upon in the Weekly returns of it. Further, There was the Reſt of and in

c Heb. 3.7 & onwards to the 11th. verſ. of the 4th. chap.
d Heb.3.1,6,14, 15.
e Pſal.95.7.
f Heb.3.12,13.
g Heb.4 1.
h Pſal. 95.11.
i Heb.3.7.& 4.7. compared with Pſal.95.
k The 95th. Pſalm has paſſages in it, which do ſpeak of Chriſt, as appears by comparing, 1Cor.10.9.& Heb. 3.7.& 4.3. &c.
l Numb.14.21, 22,23,24,30,32.
m Heb.4.9.
n Heb.11.16.
o Heb.3.12--19. & 4.1,2,6, 11.
p Heb.4.3,4. out of Gen.2.2,3.

Canaan,

Canaan, which is called, *q* the Rest of *Jehovah*, and expressly, the Rest, where after their Travels and Journeyings, their Warrings and Conquests *Jehovah* Christ gave *r* Rest unto his people: (*Jerusalem* in *Canaan* has more particularly and specially the *s* Name of the Rest) he doth declare, that neither was this the Rest, which *David* threatned the unbelieving, and disobedient in his time to be shut out of: For *David* and they had been, and then actually were, in *Canaan*, that promised Land of outward Rest: *Jehovah* Christ by his servant *t Joshua* had led their Fore-fathers into that Rest long before, some hundreds of years ago, before *David*'s Day. *David* therefore speaketh *u* of another Day after these things in a prophetical manner, and of another Rest, than either of the two forementioned, the Seventh-day Sabbath Rest, or the *Canaan* Rest: neither could it be meant of any other Rest, by any Enumeration of any other particular, but only of the Spiritual, Eternal Heavenly Rest of and with a God in Christ: If any thought, that that passage in the *Psalm* might be understood of any other Rest, but this Heavenly one, the Author of this Epistle would readily have demenstrated the mistake. The Rest that *David* spake of, out of which *Jehovah* Christ from his Father, by his Spirit, in his Word threatned confirmingly by an Oath, to shut the unbelieving, and unrepenting, the disobedient and the unperswadable, they living and dying such, was such a Rest, as those who were in a state of unbelief, were not actually possessed of: A Rest in a Promise, a Rest yet further to come, offered and tendered unto them, set plainly and openly in a Word-Revelation before them, if they did not by their own affected ignorance, and wilful transgression exclude themselves out of it. *w* A Rest, into which sound Believers had entred, did and should enter, and so cease from their own works. Seeing therefore, that there yet further remaineth such a Rest, so glorious a Sabbatism, for the people of God, he presseth the professing Hebrews to study and endeavour how to enter into *x* this promised Rest, by yielding the due Obedience of Faith in and unto Christ.

q Psal.95.11. Mic.2.10. Deut. 12.9. & 1.34,35, 36.

r Deut.12.10. 1 King.8.56.

s 1 Chron.23.25. Psal.132,14.

t Heb.4.8.

u Heb.4.8,9. Psal 95.11.

w Heb.4.1,3,8, 9,10.

x Heb.4.1,11.

Having thus opened and applyed the Scriptures, that we might look the deeper, and see the clearer into the sense and scope of it, I am next to shew, that the Day (to Day, or this Day) expressed in the *Psalm*, and referred unto in the Epistle is not to be understood of the First Day of the Week, in the weekly returns of it; so as to shut out all and every of the other Days of the Week, and particularly as to this of Rest, excluding the Seventh day from being the weekly Sabbath for Christians to observe under the New Testament Administration of Grace.

Of this, I give these Reasons, grounded upon Scripture; because that Day, which is spoken of in that *y Psalm*, and made use of in this Epistle, is such a Day as doth take in *z* every Day in the Week; as the Author himself doth interpret, in the same Epistle, speaking of the same Day, in this very case and instance now under debate; where he puts the Christian Hebrews upon the faithful discharge of that Gospel-fellowship-duty of mutually exhorting one another daily, or according to every Day, as the Duty of every Day was, when they had occasion and opportunity, so to do, whilst it is called to Day, this Day, and the next, and still the next after that, every Day; whilst Grace is offered, and whilst your time doth last; whilst Christ's Voice from his Father doth speak unto you; and whilst the Spirit of Christ, in the Word and Ministry thereof, doth call upon you. That Hodiernal Day, of which the Holy Spirit doth make mention in this Exhortation, has its duration full home to this our Day, and it appertaineth no less unto us, than it did unto in *David*'s time. For the Illative Conjunction Therefore, in the beginning of the seventh Verse of the third Chapter doth properly belong, to Take heed, in the beginning of the twelfth Verse; as went before, and so must be here understood: Therefore, as the holy Spirit exhorted your Fathers to obedience, under pain of exclusion from the Rest of God, so see ye well unto it, that you yield obedience, lest otherwise, you also be shut out of the same Holy, Heavenly Rest.

y Psal.95.7. Heb. 3.7 13,15. & 4. 7,8.

z Heb. 3.13.

The Seventh-day is in this place mentioned with a double mark of Honour put upon it, *a* that Day, that Seventh: The Law concerning the Seventh-day Rest, or Sabbath, *b* was given to *Adam* from the beginning, and put into Created Being

a Heb.4.3,4.
b Gen.2.1,2,3.

Being, in the first Week of the Created World, and is therefore unchangeable, still standing in its due Force, and in its full Authority: Whereas, *e* in all this passage of this Epistle, there is no mention made of the First Day, either in expres words, or by any necessary consequence: So that I may use the force of Christ's Reason, and the strength of his Argument here, (which he did in *d* another case, bearing yet a very clear like date from the founding of the World) from the beginning, the First Day of the Week was not the Sabbath: whereas the *Seventh* day was made, Instituted, and appointed for the Day of weekly Rest, the same Week of the Creation, when the foundations of the World were laid, and when the Glorious Creator did set up his great Works. The Day thereof prefixed by *David*, must in this case be some other kind of Day, even *e* the determinate day of Grace, and of Life, and of Christ's speaking Voice during this Day, and of the *f* present time.

That expression in the * *Psalm*, *to day*, or *this day*, was spoken and written by *David* to the Priests and People in History, if it refer to that special occasion of the *g* transferring of the Ark, when *David* called upon them to come unto that place of solemn convention for Publick Worship, to the *h* Faces of *Ælohim*; the Ark being a sign of this; he threatens those of that Day and Age to be shut out of God's Rest of Eternal Life, as their Forefathers were shut out of *Canaan*, in case that they did harden their hearts through unbelief, *i* as those had done before them: which therefore cannot be understood of the First Day of the Week, as a New *Sabbath*-day (take it as in part Historical, though it be further Prophetical also) which the Objectors would set up in the room of the *Seventh* day *Sabbath*: For, then according to this arguing, the people in *David*'s time, were bound to alter the weekly *Sabbath* day from the *Seventh* to the First Day of the Week. It is evident by divers particular passages, as well as by the whole drift of that *k* *Psalm*, that is was somewhat fitted for *David*'s Day and time, and for the people of his age, although withal there is a *Spirit* of Prophesie in it; For, those Hebrews, in the days of the Author of that Epistle to them, and we in the present Generation are concerned in that *Scripture*; as others also will be in the Ages after us: *l* Whatsoever is written in the Holy *Scriptures*, is written unto all of us, calling us unto Faith in, and Obedience to, the LORD Jesus Christ: *m* What God spake unto *Moses* in his time, was spoken by God unto them in Christ's time, when he conversed for some years visibly, openly here on Earth in the Flesh: and it is still spoken unto us: and in *n* this place to the Hebrews, that Day did reach to the time of this Epistle, and continueth to this Day, and will preach to after times.

That expression in *o* that *Psalm*, *to day*, or *this day*, is that *p* Day wherein the Voice of Christ by his Spirit from his Father in his Word, and the Ministery thereof, may and ought to be harkned unto, believed and obeyed, that is, as long as this Call of Grace doth continue, and the time of ones life doth last; the whole season of Grace is this Day. It is a Day taken largely: For so a Day is sometimes taken, *q* for the whole time of conversation here on Earth: *r* For Time consisting of Days, Months and Years: For the *s* Time of Life: The Day of the Israelites was a long Day. A Day of about forty Years, with some of them in the Wilderness; wherein they tempted and provoked God, as is declared in *t* that *Psalm*, and elsewhere: The Gospel, the glad-tidings of Salvation by Faith in the *Messiah* was preached, and the Doctrine of Redemption work, revealed to the Israelites in *Moses*'s time; (and long before that, in *Abraham*'s time, and further back also;) and in *David*'s time afterwards: though unbelievers did not savingly profit by *u* it. *To day*, or *this day*, is every present Day, whatever Day of the Week that Day be, as it passeth along in order: *w* several Scriptures do lead to this sense; and for every present Day, of the time of the New Testament ministration of Grace. There needs no further evidence of this, than the diligent comparing of the *x* Scriptures in hand: That limited determinate Day, is that Time which the Sovereign LORD over all, hath set unto his speaking to particular persons, and to their Life-time of hearing: and it doth much refer unto that *y* term of Years, which he did set and

e Heb.3.7--19. & 4.1--11.

d Mat.19.4,8.

e Heb.4.7. Psal. 95.7.

f Deut.27.9. Isai. 58.4. Hos.4.5.

* Psal.95.7.

g 2 Sam. 6. 1 15.

h Psal.42. 3. & 100.2.

i *Compare* Psal. 95.7--11, *with*, Numb. 14.21,22, 24,30,32. & Heb.3.17,19.

k Psal.95.

l Rom. 15.4.

m *Compare* Mat. 12.26. *with* Mat. 22.31.

n Heb. 3. 15.

o Psal.95.7.

p Heb.3.7,13,15. & 4.7,8. 2 Cor. 6.2.

q John 9.4.

r Luk.1.80.1 Cor. 4.13.

s Johon 8. 56. 2 Pet.3.18.

t Psal.95.7--11. Numb.14.21,22, 23. Exod.17.1 --7.

u 2 Pet.2.5. Gal. 3.8,9. Heb. 4.2.

w Mat.6. 11. *compared with* Luk 11.3. Heb. 13.8. Isai.65.2, *with* Rom.10.21. 2 Cor.6.1,2.

x Psal.95.7. *with* Heb.3.7,13,15. Heb.4,7.

y Numb 14.21, 22,23,32,32.

and fix in *Moſes* his time, to the unbelieving, murmuring, rebellious Iſraelites, and is referred unto in z another *Pſalm*.

z Pſal. 90. 9, 10, 42.

If To Day were meant of the Firſt Day, as the Weekly Reſting-Day, *a* then the *Iſraelites* had not been the ſame Example; not ſo proper, ſo reſembling an Example of Admonition, for the Profeſſing Hebrews to take warning by; leſt running into their Sin, they fell into their Judgments: For the Iſraelites Sin and Judgments, for the which they were ſhut out of that Reſt which the *Pſalmiſt* doth ſpeak of, was not their not entring into the Obſervation and Reſt of the Firſt Day; which was none, either of their Duty or Privilege: They had no Law for the keeping of any other Day, *b* but only the Seventh; and of what there is no Law, there is *c* no Tranſgreſſion; for Sin is the Tranſgreſſion of the Law, but their Sin was hardening of their Heart through unbelief, and unperſwadeableneſs, and diſobedience, contrary to Chriſt's Mind and Will, in His Word, and by His meſſengers. Theſe in *David*'s time had no Ground to expect to enjoy the Reſt of a pretended New day of Weekly Sabbath, under the New Teſtament Diſpenſation. It is therefore from Day to Day, in a continued Succeſſion of Days. Chriſt's Command to hearken to His Voice is an Actual Command given forth by Him to His People every Day; which would more ſet this out, if it were rendred *d* Participially in the Preſent Tenſes, as it is in ſeveral Scriptures: It doth deoote the Continuedneſs of the Command, as the Succeſſiveneſs of the Day.

a Heb. 2. 1-2, 15, 16, 17, 18, 19. & 4. 1, 2, 11.

b Gen. 2. 2, 3. Exod. 20. 8--11.

c Rom. 4. 15. & 5. 13. & 1. John 3. 2. *compared*.

d Deut 10. 12, 13. & 15. 15. & 6. 6. & 4 40 & 7. 11. & 8. 1, 11. & 11. 8, 13, 27, 28. & 13. 18. & 15. 5. & 19. 9. & 27. 1, 4, 10, & 28. 1, 13, 14, 15. & 30. 2, 8, 11, 16.

As the Day is miſtaken by the Objector, ſo alſo is the Reſt. The Reſt ſpoken of in *e* this Epiſtle, brought thither out of *f* that *Pſalm*, is not meant either there or here, of the Weekly-Sabbath-Reſt: As to the Firſt Day of the Week, in oppoſition to the Seventh, let the following Arguments be exactly weighed in the Scripture ballance. One is becauſe the People in *David*'s time, were not bound to make out after the Firſt-Day-Reſt, not being under any obligation to keep the Firſt Day of the Week as their Weekly Day of Reſt or Sabbath: The Law of the Seventh-Day Sabbath was upon them, as was ſhewed but a few lines before.

e Heb. 3. 11, 18. & 4. 1, 3, 5, 8, 9, 10.

f Pſal. 95. 11.

Further, The Reſt mentioned in both theſe places, in that *Pſalm*, and in this Epiſtle, was ſuch a Reſt as the people (to whom *David* and the Author of this Epiſtle did write this) had not as yet Then entred into; they were not poſſeſſed of it whilſt they remained in a State of unbelief, neither ever would *g* if they paſſed into the other World in that State of Unbelief, impenitence, diſobedience, and unperſwadableneſs. What Reſt can then be named for the People of *David*'s Time, (as is proved in the fore cited place of this Epiſtle, in the Margin) to enter into, but only that Spiritual, Eternal Reſt of, with, and in *Jehovah*, the *Meſſiah*? As for the Reſt of the Weekly-Sabbath, *h* That was from the Foundation of the World, when God Reſted from All His Works on the Seventh Day; and accordingly bleſſed and ſanctified that Particular Day, as the Day of the Weekly Sabbath. The *Syriack* and the *Æthiopick* Languages do expreſs the Seventh Day by the word Sabbath, in the fourth Verſe of this fourth Chapter. And this Reſt, at leaſt as to the outward part of it, was Entred upon by the *Iſraelites* in *David*'s time, and *i* by their Foreſathers long before.

g Heb. 4. 1, 11.

h Gen. 2. 1, 3. Heb. 4. 3, 4.

i Exod. 16. 22--30. & 20. 8--11.

The Reſt mentioned in the forecited places of this Epiſtle is ſuch a Reſt as he and others had a Probability, as well as Poſſibility, (though with difficulty and ſtudiouſneſs) to enter yet into, unleſs by their own unbelief and hardening of their Heart they did *k* fall ſhort of it. *Let Us fear: Us*; He includes Himſelf; Whereas if the Firſt-day-reſt, pretended from hence to be the Chriſtians Weekly-Sabbath, had been the Reſt here meant, what difficulty or ſtudiouſneſs was there as to their entring upon this, ſo far at leaſt, as to the External Duty and Privilege? and eſpecially, as to the particular Caſe of the Author of this Epiſtle, and of other of the Believing among thoſe Hebrews in his Day, who are ſuppoſed by theſe Objecters, to have already entred upon the Firſt-Day-Reſt that is pretended; which Author ſo earneſtly exhorted the Hebrews to Enter upon the ſame Reſt? For we are to obſerve, that he joyneth himſelf with the Hebrews to quicken up himſelf as well as them unto an Holy Fear, leſt *l* he and they otherwiſe fell ſhort of the Promiſed Reſt through want of due diligence, and through careleſs negligence;

k Heb. 4. 1--11.

l Heb 4. 1, 11.

negligence, though he himſelf reckon himſelf among the *m* Believers: He inforceth his exhortation by this Argument amongſt others, in the fourteenth Verſe of the third Chapter, drawn from a very profitable effect of it, even from the conſortſhip, and ſociety, and fellowſhip, that ſuch will have with Chriſt in that heavenly inheritance, if they retain firm even unto the end, that beginning of confidence or ſubſiſtence; (*n* by which, Faith is deſcribed in this Epiſtle.) As for any partakerſhip of Chriſt, in a way of conformity to him, with reſpect to the obſervation of weekly Sabbath-day, it could have no relation to the Firſt Day of the Week, which Day Chriſt obſerved not as a Sabbath, but through the whole of his life kept the Seventh day, as the weekly Sabbath-day.

m Heb. 3.

n Heb. 11. 1.

The great Deſign of this Epiſtle, (the ſame thing which doth run all the Scripture through, where occaſion is given and taken, to ſpeak of this matter) is to prove, that a ſtate of unbelief, lived, layn, and dyed in, will ſhut the guilty of it, out of the ſweet ſatisfying injoyment of the True, Spiritual, Eternal, Heavenly Reſt: For, to this particular purpoſe is it, that he fetcheth his proof out of that *Pſalm*, confirming what he had ſaid by the Teſtimony of *David*, ſhewing that the Pſalmiſt by that Reſt, could mean nothing elſe, and nothing leſs, but the Spiritual, Eternal, heavenly Reſt: there being no other Reſt left, out of which the unbelieving were threatned to be ſhut in that *Pſalm*, called ſo great a Salvation, in the third Verſe of the ſecond Chapter of this Epiſtle: The Reſt of the weekly Sabbath had been entred upon already; and as for the *Canaan* Reſt, that was ſome ages before *David*'s Time, *o* entred upon and into, by the ſurviving Iſraelites, under the leading of *Joſhuah*, or Jeſus; or, if you will, of *Jeſhuang*, or Jeſus by *Joſhuah*. Whereas, the Reſt promiſed here, in the firſt verſe of the fourth Chapter, was ſuch a Reſt, as *Joſhuah* did not bring the Iſraelites into, in the eighth Verſe, though he led them into *Canaan*, the Type of it; as the cauſal conjunction doth evidently prove, which is an Anſwer to a tacit Objection, if any did ſay, that *Joſhua* had placed the Fathers in that Reſt. As for that *Canaan* Reſt, it was actually poſſeſt by *David*, and the Iſraelites of his Day: This Land of *Canaan* is called the Land of *Immanuel*, *Iſai.* 8. 8. that is of Chriſt, becauſe it was a ſign of the Heavenly Inheritance obtained by Chriſt, *Heb.* 11. 9, 11. The Reſt therefore, that *David* ſpeaks of, muſt be a Reſt yet to come: (The other Reſts particularly mentioned having been already then entred into;) a Reſt, which they ſhould fear, they might be ſhut out from, a Reſt, not paſt, but yet to come.

o Heb. 4. 8. Act. 7. 45.

This Epiſtle ſpeaks of Believers entring into this promiſed Reſt, *p* after their working ſeaſon is at an end; appears by comparing ſome *q* Verſes in this place together: at leaſt, as to the full poſſeſſion of that Reſt: If it ſhould be pleaded by the Objectors, from *r* one of the Verſes compared with other Scriptures, that ſound Believers do actually injoy ſome beginning of it here: this we are perſwaded of, and experienced Believers are ſuppoſed in *ſ* Scripture, to have already ſomewhat of it, as well as to hope for more of it here; and to believe, and expect their full everlaſting poſſeſſion of it in the heavenly Glory, at the laſt, when they have here finiſhed that Work which the LORD ſent them into the World to do: and this is their every days happineſs, more or leſs, as they more or leſs act as Believers. O how often may the Spirit of a Believer be in the Heavenly Reſt in one Day! He may get thither into this Reſt, in one Holy Thought: and how many of ſuch thoughts may his thoughts be, who thus doth act Faith, Hope and Love aright, upon this Object! A ſound Believer ſhould check himſelf under his divertiſements from this Felicity, Return, O my Soul, to thy-my-Reſts: My Reſts are thy Reſts; thy Reſts are my Reſts: Be friendly to me and to thy ſelf: Sit down and ſilently Reſt in *Jehovah Ælohim!* There is an abundant entrance ſubminiſtred to thee, to me, ſo to do!

p Heb. 4. 10.

q Verſ. 1, 2, 3, 9. & 11. *with* verſ. 10.

r Verſ. 3. Mat. 11. 28, 29. *and* John 3. 36. *and* 1 John 5. 12, 13.

ſ Pſal. 116. 7. Heb. 12. 22, 23, 24. & 10. 34. 2 Pet. 1. 11.

This Epiſtle, in *t* one paſſage of this cited place do prove, that Jeſus or *Joſhuah* (For *Joſhuah*, or *Jehoſhuang*, in the *Syriack* Language, and alſo by the Greeks, denoteth a Saviour) had not then given them that Reſt, ſpoken of in that *u* *Pſalm* referred to: becauſe then the Pſalmiſt would not afterward have ſpoken of another Day: and therefore that Reſt which *Joſhuah* or Jeſus, or Jeſus by *Joſhuah* ſet them in, was not this Reſt it ſelf, but a Type of this heavenly

t Heb. 4. 8.

u Pſal. 95.

rest to believers, for, many entred into *Canaan*, who never entred into Heaven. *Joshua* had not given them that rest which is here spoken of; So that this cannot be understood of the rest of the first day of the week, as the weekly Sabbath-day, seeing the Objectors do affirm, though groundlesly, and but pretendedly, that the Captain Jesus (of whom *Joshuah* was someways a Type:) gave his Disciples this first day rest.

w 2 Chron. 6.41. Ps. 132.8,13,14. Heb 3.11,18. & 4.1,3,5,9,10,11. Rev.14.13.

Heaven is in *w* other Scriptures set out by the Name of God's Rest: This was Typified by the Ark, and by the Temple, and by *Canaan*; and is plain enough spoken of in this passage to the *Hebrews*. God's rest is in the highest Heavens, there is the dwelling place of his Rest: There doth Christ sit in Glory at the right hand of his Father in full, perfect, happy Rest, where found Believers also shall rest, in, and with Him. For *x* a little after this passage we are told Christ's Rest is, in the Heavens, in the highest Heavens, the Holy of Holies: So *y* elsewhere in the same Epistle: We, saith he, have a great High Priest who is gone thorow into the Heavens, Jesus the Son of God: and therefore let us hold fast our Christian profession: For, Christ is not entred into the Sanctuary that is made with hands, which is an Antitype of the true, that is of the Heavenly Sanctuary, which was Figured by the other, but into Heaven it self, now to appear before the face of God for us, with full satisfaction made to the Justice of his Father, by the Sacrifice of himself offered up to his Father, and with prevailing Intercession for those whom the Father gave unto him. So that, as *z* his rest is divers times mentioned in this Epistle; so also is *a* Heaven often expresly mentioned, besides other words that do set it out: and there is likewise *b* the phrase of thus entring in, several times spoken of: All these in the same Epistle; *c* which was of old under the former ministration, typified by the High Priests entring into the Holiest once every year: For, the High Priest also was in this a Type of Christ; who is called the Apostle, and the High Priest of their Profession, who are partakers of the Heavenly calling. So that, all these expressions thus put together, which we do meet withal in the same Epistle do best reconcile this sense, to the whole of the Epistle besides, and to other Scriptures which do treat of the same Subject-matter, that, the entring in, the Ingress into this rest, is the entring into the Heavenly rest above. *d* Some beginnings of which Heavenly rest Believers do enter into here, in that holy Heavenly Fellowship which they have with *Jehohah Ælohim* in Father, Son, and Holy Spirit, and with the living Members of Christ's mystical Body; Jesus the fore-runner being already entred into the innermost of the veil for them, the Believers hope has a way of entring in there after him. We have Ordinances now dispensed, with more clearness, Spirituality, and Heavenliness, then Believers under the former Administration had, (though they also enjoyed the same for sum, and for substance, yet under Types, Shadows, and Figures:) And therefore they are called *e* Heavenly things, which the pattern of Old did more darkly resemble. These are not forced sences, and interpretations of my own, but such as are Natural and Familiar, Plain and Obvious, and in the expres Language and literal words of the same Epistle.

x Heb.4.14.

y Heb.9 24.

z Heb. 3. 11. 18. & 4.1,3,4,5,8,9, 10,11.

a Heb. 9. 24. & 10.34. & 11. 16. & 12,22,23,25.

b Heb. 6. 19. 20. & 9 12,24,25.

c Heb. 9. 6, 7. & 10.19 (*compared with* Levit. 16. 2, 3,23.) Heb. 3. 1. & 6.19, 20. & 9. 12, 24, 25. & 3. 11,18,19. & 4.1, 3, 4, 5, 6, 11. & 10. 19. & 11. 15, 16. & 9.6,7. Heb. 7.26. & 8.1. & 6. 20.

d Heb. 3. 1. & 4. 3. & 6.19,20. & 12,22,23,24.

e Heb. 3. 1. & 6. 4. & 8.5. & 9.23.

Before I quite dismiss this about the rest, I am to write somewhat about the significancy of the word *f* Sabbatism. The Greek Noun is derived from a Verb, which doth signifie, I Sabbatize, or I rest. The seventy two Greek Interpreters do use the Verb in *g* one Scripture, where it doth set out the rest of the Land every seventh year: they use it also in *b* another place, where it is applyed to the Seventh-day-Sabbath, that being the weekly Sabbatizing-day, or resting-day. The Greek Noun in the proper significancy of the Word, is an actual or active resting or Cessation from work, or labour, or from motion about such work, and labour as is rested from, a Requietion, or Requiescence from this; This being used in the Greek of the New Testament but once, the means to come to a right apprehension of the true signification and the proper meaning of it in this place, will be to examine, what the Original of this Greek Word is, in that Language from whence it is borrowed in the Old Testament Hebrew; and what that word in the Hebrew Original doth contain and expres in it; How that word is used in the Scriptures, from whence this Greek Noun hath its Origination,

f Heb.4. 9. σαββατισμος *from* σαββαλιζω.

g Lev.26.35.

b Exod.16.30.

gination, as also, what there is in the Context of this place in this part of the Epistle to the *Hebrews*, about this matter enquired after? What there is in that Psalm, referred to here in this Epistle, that may bring some light to this matter? And what there is in the Word of Christ about this Phrase of Sabbath-keeping or keeping a Sabbath, as the Objector doth render it.

It is not here unworthy of our noting, That, the Greek Tongue in a multitude of Words has its Origination from the Hebtew Language: Its Alphabet and Letters hath its derivation from hence. What is its *Alpha*, *Beta*, *Gamma*, *Delta*, but *Aleph*, *Beth*, *Gimel*, *Daleth*? the power and force, the vertue and value in the sound for the manner of pronunciation is much the same: and *i* many particular words do in their very sound declare, though in some things the Greek Tongue is defective, at least as now it is in use: particularly in that it wants a Jod Consonant, as also in that it has not an H in the middle or in the end of a word: which is the reason why we so seldom meet with the Word of Words, *Jehovah*, or *Jah*, or *Ehieh*, in the Greek of the New Testament, though the citations brought out of the Old into the New, have often the word *Jehovah*, and *Jah* expressed. The Original of this Greek word *Sabbatismos*, or Sabbatism, is from the Hebrew word *Shabbaton*, as the Greek *Sabbaton* is from the Hebrew *Shabath*: The sound and the sense going together do enough speak this to every intelligent Man's Ear: Thus in *Chaldee*, *Syriack*, and *Arabick*, *Shebath* is a Sabbatism. *Shabbathon*, or *Shabbaton*, which is the Original of that Greek word *Sabbatismos*, or Sabbatism, doth sometimes set out the *k* Seventh-day-Sabbath, or rest; which Seventh day is expressed by this word, as one of its Names and Appellations by which it is called. *l* Sometimes the first day of the seventh Moon is expressed by this word: *m* at another time, the seventh year has that denomination: and *n* the day of explation also, on the tenth day of the seventh Moon is so stiled: The reason whereof is, that these days and years were observed as Sabbaths, when there was an Actual rest, a cessation from Work and Labour.

i *As* Erebos *darkness, from the Hebrew*, Gnereb. Sophoi *from* Sophim: Arrabon *from* Gnarbon. Momos *from* Mum. Helios *from* Æl. Kadmos *from* Kadmon: Malchos *from* Molec; Ode *from* Odeh: Scenoun *from* Shacan. Nosow: *from* Nosh. Lethein *from* Lut. *and* Lat. Meshane *from* Mechaneh Tauros *from* Tormanie *more might be added.*

k Exod. 16.23.
l Levit. 23.24.
m Levit. 25 4,5.
n Lev. 16.29, 31.

The Context in this place of this Epistle doth evidence that what is expressed by Sabbatism *o* in one Verse, is in other Verses relating to the same matter, called hy *p* another word, which is a resting, reposing, a cessation, a rest from labour, a ceasing from work: Which two words much denoting one and the same thing here, rest, resting, Sabbatism, or Sabbatizing-rest, are both of them in this place distinguished and severed *q* from the weekly Seventh-day Sabbath, to be observed here now; Whereas the other promised is yet remaining to be enjoyed.

o Heb. 4.9. σαββατισμὸς.
p Heb. 2.11, 18. & 4.1, 3, 10, 11. κατάπαυσις.
q Heb. 4.4.

This discourse being grounded upon the ninty fifth *Psalm*, it is observable, that the word used there, in the last verse, is *Menuchah*, rest, quietness, a quiet rest, an acquiescing from *Nuach*, he rested, he was quiet, he was at rest, he acquiesced. A place of quiet, and of quiet rest, in that place of the *Psalm*, is set out by that word *r* relating to a former passage in *Moses* time: The Land of *Canaan* was a place of quiet rest, when peaceably possessed by the *Israelites*; And it was a Typical Figure of the promised rest and Sabbatism mentioned in this place of this Epistle: *s* Which word is applyed to several other things besides the weekly Sabbath: *t* As it is the word used, to set out the shadowy rest in the Land of *Canaan*: *u* It is applyed to a Man, a Man of rest: *w* It is attributed to an House, an House of rest: *x* It is ascribed to Waters; Waters of rest, of rests: and to divers things distinct and different from the weekly Sabbath-day, or resting day, as such.

r Numb. 14. & Chron. 10.33.
s Menuchah, Ps. 95.11.
t Deut. 12.9.
u 1 Chron. 22.9.
w 1 Chron 28.2.
x Psal. 23.2.

As for the phrase of keeping Sabbath, the Scriptures do usually add some other word unto Sabbath, whereby to denote that expressiveness; *y* Such as, to remember a Sabbath-day; to this end of sanctifying it: To sanctifie a Sabbath, to keep Sabbaths, to do the Sabbath, and such like. And some such phrases are applyed unto somewhat else, besides the weekly Seventh-day Sabbath: As *z* to *Sabbatize* a Sabbath, which was on the seventh year: thus to enjoy, or to accept, or to will Sabbaths, meaning the seventh years.

y Exod 20.8. & 31.13, 16. Deut. 5,12.
z Lev. 25.2, 3, 4. & 26. 43.

The next particular, which I expressed, that I would discover is, that, *a* the, He, mentioned in one passage of this part of this Epistle, is meant of the Believer. The grounds why I so apprehend are as follow: Because

a Heb. 4.10.

The tenth Verſe of this fourth Chapter doth reſume that which was ſpoken of in the third Verſe: in both which there is expreſs mention made of the ſame reſt, and of the ſame perſons, in ſome of the ſame expreſſions, where believing ones are ſaid to enter into that reſt: The, He, is every ſuch He, as is believing, and all ſuch.

The ninth Verſe is an inference from the ſixth Verſe, and it hath reſpect unto that: by a corollary he inforceth the remainingneſs of a reſt to the people of God. Which reſt is defined in the tenth Verſe by a Believers ceſſation from his works: and this Definition is Illuſtrated by a collation of the example of God, who then reſted when he ceaſed from his works. Seeing therefore, it remaineth ſome to enter into that reſt, there remaineth therefore a Sabbatiſm to the people of God. It muſt evidently follow, that, ſeeing the unperſwadeable ones, to whom this was firſt Evangelized; (or to whom the Goſpel was firſt preached,) did not enter into the Typical reſt of *Canaan*, therefore there is a reſt yet ſtill behind, which the believing people of God have a promiſe of entring into, in the firſt Verſe: which is Typified by that Prophetical word in the fifty ninth *Pſalm*: of which more in the next reaſon.

The Sabbatiſm, or reſt ſpoken of, in the ninth and tenth Verſes of this fourth Chapter, is that which being Typified doth anſwer directly unto the Type thereof: This Type in the eleventh Verſe of the ninety fifth *Pſalm*, was the Land of *Canaan*; which is called *b* a reſt, out of which thoſe of the *Iſraelites* who were twenty years old and upward were ſhut, ſuch as were *c* unbelieving, murmuring, and unperſwadeable, who revolted from *Jehovah Ælohim*, and in their heart returned back again into *Egypt*. Their evil heart of unbelief made them depart from the living God: Thoſe of them who were believing as *Caleb*, and *Joſhuah*, *d* *Caleb* has a remark of He, put upon him, as the He, eminently, that had another Spirit with him, and that did fulfill after *Jehovah* Chriſt: and *e* *Joſhuah* was another ſuch He. Theſe and ſuch as theſe, did enter into that Typifying reſt; where, after they had driven out their Enemies, they enjoyed a peaceable reſt and a quiet ſafety. This Typical reſt in the Land of *Canaan*, did not Figure out a firſt day weekly Sabbath reſt; into which day, as into a reſting day weekly, none of the *Iſraelites*, either unbelieving or believing did enter upon, as an *Hebdomadal* Sabbath: But it did Typifie that reſt, in the better, the *f* Heavenly Countrey; as is expreſſed in this ſame Epiſtle; into which none do enter but the believing: So that the, He, who entring into the reſt of God, in the tenth Verſe, is any one of the Believing people of God, for whom the promiſed Sabbatiſm was ſaid to be remaining, in the words immediately foregoing, in the ninth Verſe; Which alſo the reaſon brought to prove the ſoundneſs of the inference doth ſhew: The Illative particle, therefore, and the comparative, like as, in the ſeventh Verſe of the third Chapter, relating to the twelfth Verſe of the ſame Chapter, doth ſhew the exhortation to be inforced upon the Believer, therefore as the Holy Spirit exhorteth you to believe and obey the Voice of Chriſt, ſo look to it, that you do believe and obey his Voice; The reaſon is ſtrong, from an example of old, becauſe your Fathers who contemned the Voice of Chriſt, and did not contemper the word with Faith, were fruſtrated of the Heavenly reſt: The reaſon of which conſequence, is, ſeeing there is the like reaſon of you and of them: For, both to you and them it was Evangelized; in the ſecond Verſe of the fourth Chapter. The whole drift of the Diſcourſe from the ſeventh Verſe of the third Chapter, to the eleventh Verſe of the fourth Chapter, doth reſpect a profeſſing people, that would paſs for the people of God, and be accounted Travellers towards the promiſed Heavenly reſt, which none but the believing perſwadeable obedient true ſpiritual Iſrael of God would enter into.

The Sabbatiſm or reſt ſpoken of, in the firſt, third, ninth, tenth, and eleventh, verſes of this fourth Chapter, is a reſt that remaineth; in the ſixth and ninth verſes of the ſame Chapter: A reſt that was before them, towards which they were travelling, and ſhort of which they ſhould fear, leſt they came by their loytering behind; in the firſt Verſe; A reſt that in the time of the Authour of this Epiſtle, when he wrote this, was as to himſelf and the believing people of God

b Deut. 12. 9, 10. 1 Chron. 23. 25.
c Numb. 14. 23, 28, 29, 30. Heb. 3. 22. 19.
d Numb. 14. 24. Deut. 1. 36. Joſhua 14. 6, 7, 8. Numb. 32. 12.
e Numb. 14. 30. & 32. 22.
f Heb. 11. 9--16.

God then alive, before them, and they were left behind it, as yet ſhort of it: Into which they were not as then ſo fully entred: but they were under a promiſe or expectation thereof: And the ſame may be ſaid of his believing people, who are now alive in the preſent day, whilſt it is called, to day: There is a promiſed reſt, which they ſhould have in their eye, which they are not as yet, ſo thorowly paſſed into; Of which that place in the *Pſalm* was a Typical prediction. The reſt here, is a reſt, yet in the promiſe, yet to come and hoped for, attainable, enterable and enjoyable, if *g* unperſwadeableneſs hinder not. The Eleventh verſe doth again introduce and enforce the principal exhortation by way of rational inference, and by a doubled Argument: Therefore let us ſtudy to enter into that reſt, that, not any one fall by the ſame example of diſobedience: If we believe and obey Chriſt's Voice we ſhall then enter into it, but if not, we ſhall be ſhut out from it; as thoſe were who died away in their unperſwadeableneſs. The whole Context, both in this place, and in the *Pſalm*, doth evidently demonſtrate, that, the reſt here treated of, and foretold by *David*, is ſuch a reſt, as out of which the unbelieving, unperſwadeable, and diſobedient, living and dying ſuch, would be ſhut; and into which, the believing, perſwadeable, and obedient, ſuch a people of God ſhould enter; and none but ſuch: Which therefore cannot be meant of a pretended firſt day of weekly reſt. For, if that had been the reſt, the believing had already actually entred, into, not only the outward, but alſo the inward reſt: and even the unbelieving had actually entred into the outward part of that reſt; had they ſo far obſerved it as the weekly Sabbath: Whereas the *Iſraelites* in Type in *Moſes*'s time, had not entred ſo much as into the outward part of the Type of it: That is to ſay, not thoſe of them who were above twenty years of Age, when the Spies returned from ſearching the Land; All, except *Joſhuah* and *Caleb*, died ſhort of *Canaan*, that were above that number of years, whether Believers or unbelievers.

g Heb. 4. 1, 9, 10, 11.

All the Promiſes, and the Threatnings, the Exhortations, and the Cautions, and ſuch like, that are made uſe of, in all *b* this Diſcourſe, do plainly relate to a profeſſing people, according as they believe, or believe not, and ſo do enter, or not enter, into this reſt.

b Heb. 3. 7--19. & 4. 1--11.

As for what doth concern the parallel, wherein it doth not hold, and wherein it doth hold, I ſhall open now my thoughts.

The Parallel here, is not between God the Father, as Creator, and his Son Chriſt as Redeemer: (though there are ſome others that would have it ſo:) For the LORD Jeſus himſelf, the Chriſt, the Mediator, was the Creator: (not excluding the Father, nor the Holy Spirit:) As I have proved *i* before in this Treatiſe: and have here again put ſome of the Scriptures into the *k* Margin, which the Reader may examine, if he have need. The Authour of this Epiſtle doth induſtriouſly prove and promote this great Truth, of Chriſt's *Jehovah*-ſhip, or God-ſhip, by his Creator-ſhip as well as by other Arguments from Scripture. That God who is ſpoken of in the tenth verſe of this fourth Chapter of this Epiſtle to the *Hebrews*, is the ſame Chriſt, by whom the Father made the Worlds, the Ages: He was the LORD in the beginning; who laid the Foundation of the Earth, and the works of whoſe hands the Heavens were: as is declared in the ſecond and tenth Verſes of the firſt Chapter; the ſame God who built all things, in the fourth verſe of the third Chapter: Which doth make way for the following diſcourſe, concerning his reſt, and entring, or not entring into it, as Chriſtian Profeſſors did believe and obey, or not; As this Objector himſelf doth elſewhere confeſs, upon the tenth Verſe of the third Chapter: that, Chriſt is ſo brought in as God, and expreſly called God, to make way for this following diſcourſe about works and reſt; The ſame God, whoſe voice from his Father, by his Spirit in his Word, the *Iſraelites* of Old, and the *Hebrews* in this Authour's time were called upon to hearken unto, in the ſeventh, and fifteenth Verſes of that third Chapter. The ſame living God, from whom, they ſhould take heed, leſt by an evil Heart of unbelief in them, they did depart in the twelfth Verſe: Which the Authour doth expreſly interpret of Chriſt in the fourteenth Verſe; The ſame God, who was tempted, provoked, grieved, disbelieved, by the *Iſraelites* in the Wilderneſs, in the eighth, ninth, tenth, ſixteenth, and ſeventeenth Verſes of this

i Pag. 89. 90, 91, 92, 93.

k John 1. 1, 2, 3, 10. & 5. 17, 19. 1 Cor. 8. 6. Epheſ. 3. 9. Col. 1. 16, 17.

third

third Chapter: which also is confirmed *l* elsewhere, in the Word; the same God who did rest the Seventh-day from all his Works, which were finished from the foundation of the World; in the third and fourth Verses of the fourth Chapter: The same God who has a people more pecularly belonging unto him, in the ninth Verse: The same God whose Word is quick and powerful, or living and active; and sharper than any two edged Sword, piercing even to the dividing asunder of Soul, and of Spirit, and of the Joynts, or Nerves, and Marrow, and is a critical discerner, or a Critick of the imaginations and thoughts of the Heart; in the twelfth Verse: hold forth also in *m* other Scriptures. The same God, who is the great high Priest of his People; passed into the Heavens; (as into the full Rest;) Jesus the Son of God; in the fourteenth Verse.

l 1 Cor. 10. 4, 9. Numb. 21. 5. Exod. 14 19. & 23 20 Isai. 63. 9. *compared.*

m Col. 3. 16. *The Word is the Word of Christ. Compare* Rev. 1. 16. & 2. 12.

Neither is the parallel between the Works of the Father, and the Works of the Son; as if they were such different Works, of a different Nature, and of different Time: which was not the matter under debate, in the third and fourth Chapters of this Epistle (as men have divided them;) the which what was mentioned before doth also discover; *n* For, what things soever the Father doth, these also doth the Son likewise.

n John 5. 17, 19.

Nor is the parallel between one Day of the Week, and another Day of the Week, and the first Day of the Week, in the weekly Revolution. For the, *to day*, mentioned in that *Psalm*, and the seventh Verse, doth not point out the particular first Day of the Week; as distinct from the others Days of the same Week: As if the Exhortation did peculiarly, properly and openly, belong unto that; but it takes in the whole of our Day and Time, wherein the sound of Christ's Voice comes unto us; speaking by his Spirit in his Word from his Father every Day of the Week; as appears from the thirteenth Verse of the third Chapter. So that those expressions in the seventh and eighth Verses of the fourth Chapter, which do speak of a *certain day, and of another day*, do set out a large providential Day, a long time after the Israelites entring into *Canaan*, the Land of Rest: The Rest spoken of in the *Psalm*, could not refer to this; or the weekly Sabbath from the Worlds Creation; for these were before; whereas the Psalmist doth speak of a Rest that was future, and yet to come; as to those who were then alive: As likewise it was to the Author of this Epistle, and to the Believers in his Day and Time: It was remaining even then: A Rest, a Sabbatism; which was not then by him, and those to whom he wrote, fully entred into, possessed, and injoyed: Though Believers, so far as they had their Citizenship, their Burgeship, in Heaven, and in the Spirit did converse with the glorious Inhabitants of the New City, of that Heavenly *Jerusalem*, *o* did pass into somewhat of it, and had some views and foretasts, some beginnings and first fruits of it.

o Heb. 12, 22, 23, 24. & 4. 3, 9. Philip. 3. 20.

So that the parallel here, is between Rest and Rest: For as *Jehovah Ælohim* the Creator, having finished his Works of the six foregoing Days in the first Week of the Created World, did Rest on the Seventh-day Sabbath; and look, as the Israelites did Rest in the Land of *Canaan* after their labour and travel, when they had peaceable, quiet possession of that Land: So shall believers also, when they have done their *p* Generation-work, and have finished the *q* Work of their Day and Time, in doing and in suffering the whole Will of our LORD, have and injoyed a Rest, a Sabbatism, which will be fully compleated in that better Heavenly Country.

p Acts 13. 22, 36. *q* Rev. 14. 13.

And so also is the parallel, between entring, or not entring into the typical Rest in the Land of *Canaan*: and entring, or not entring into that Rest which was typified thereby: which was not a First-Day Rest, as is pretended; but the Heavenly, Eternal Rest. This parallel is held forth in the eleventh, eighteenth and nineteenth Verses of the third Chapter, and in the first, third, sixth, tenth and eleventh Verses of the fourth Chapter.

And the parallel further holds, between Believers and Unbelievers, in the passage towards, or entrance, or not entrance into the Land of *Canaan*, the Land of *Canaan*, the Land of Typical Rest, according as they were perswadable and obedient, or not: And Believers, or Unbelievers, since the time of that *Psalm*

(which

(which I therefore mention because it is the Foundation of the Discourse in this place to the *Hebrews*, and particularly at the time, when the Author of this Epistle did write, wherein all Ages since, and those after us are also concerned:) For, even these also, according as they are found perswadable and obedient, or not, so shall they, either enter into, or come short of, this typified promised Rest. As it was in the Prophet *David*'s time; the offer of Grace, as to the Promised Rest was made to the Israelites (for this same Gospel was published unto them under that Ministration of Grace, as unto us now, under the present Dispensation of Grace; in the second and third Verses of the fourth Chapter: The Doctrine of Salvation by Faith in the *Messiah*, being the Doctrine in *David*'s time, and in *Moses* Days, and long enough before him:) and those of them, who were believing, obedient, and perswadable; in the sixth, and seventh, and eleventh Verses of that *Psalm*. So that there was in part a fulfilling of this in *David*'s time, both as to the threatning part upon the unbelieving, impenitent and disobedint, dying away such; and as to the promising part, as to the believing, repenting, and obeying ones, who died *r* in the Faith: And therefore, it cannot be understood of the First Day of the Week, in opposition to the weekly Seventh-day Sabbath, as is pretended: there being nothing at all of any such observation of the First Day in *David*'s time: And the same Gospel was published unto those in the time of the Author of this Epistle, in the second Verse, of the fourth Chapter; even as unto the Israelites before: and it had a further fulfilling than in that Authors time, in the third Verse of the fourth Chapter: and it still has and will have, as the Exhortations do prevail; in the first, sixth, seventh, twelfth, thirteenth, fourteenth and fifteenth Verses of the third Chapter; and the first, third, eleventh, fourteenth and sixteenth Verses of the fourth Chapter.

r Heb.11.13-16.

The Works that Believers are said to Rest from, in the tenth Verse of the fourth Chapter, are according to Scripture-phrase, and meaning *f* elsewhere, their labours. Believers shall Rest from their labours; from the labours of their particular Functions and Callings, wherein they were exercised in their life time here: and as for their labour in the LORD, whilst they were here, in which time they did abound in the Work of their LORD; as also for their labour of Love in all their suffering, as well as doing for Christ, Believers will have satisfaction and complacency, sweetness and delight, in such works as these are: though above, in the heavenly Rest, they will be wholly for ever free from sufferings; as also from all corrupt mixtures and defectivenesses, which were their sorrow, grief and trouble here, which they much laboured under: where the Tempter shall no more assault them. There is a Rest promised to Believers, evidently and expresly, in the first, third, and eleventh Verses of this fourth Chapter: (not now to mention other Verses in this passage of this Epistle:) which the Objector doth causlesly and groundlesly controvert. And Rest is a cessation from such Labour and Work, as into which that Labour and Rest doth pass; which Rest in the better heavenly Country, is so far from being unsuitable to the purpose of the Author of this Epistle, that it is the main drift and scope of his arguing in the third and fourth Chapters, to exhort the Christianized, professing Hebrews to take great heed, lest they were shut out of it; by their unbelief, unperswadableness, and disobedience, *t* as the unbelieving, unperswadable and disobedient of old, amongst the Israelities, did not enter into the Land of *Canaan*, which was a Type of this Rest: The parallel of the, *As*, the Believers resting from his Works, as God-Christ, God-man, rested from his Works, holds here exactly enough in the sense of this Objector himself: For he affirms, that in the tenth Verse of the fourth Chapter of this Epistle; and in his expression upon it, that the Works which Christ did rest from, were all that he did and suffered from his Incarnation to his Resurrection, as the Mediator of the Covenant; with all the Fruits, Effects and Consequents of what he so did and suffered; as belong to these Works. And so shall Believers Rest when they shall pass into Glory, from what they did and suffered for Christ here. As Christ shall suffer no more, and dye no more; so Believers shall suffer no more, dye no more; when once raised as Christ is risen: As Christ so ceased from

f Rev.14.13.

t Heb.4.1,3,5. & 3.18, 19. & 11. 10,13,14,15, 16.

Working

Working, as yet to continue the Work of his Grace in the preſervation of the New Creature, and orderly increaſe, and propagation of it by the Spirit, ſo ſhall Believers ſo ceaſe from this working here, as yet to continue in the full ſupplies of the holy Spirit for ever, in the acting of Grace, perfected in Glory, in the freeſt, largeſt exerciſing, and putting forth thereof, according to the capacities and powers of the New Creature, when thus growing up, to its well proportioned meaſure of a perfect man: keeping the New Creature by a Power received from Chriſt, in its due order, and putting it forth to the Glory of *Jehovah Ælohim*. As Chriſt ſo Reſted from his Works, as to take Refreſhment in his Works, to have ſatisfaction and complacency in them, as thoſe which did ſet forth his praiſe, and did ſatisfie his glorious deſign: Thus Believers ſo far are delighted with what they have done and ſuffered for Chriſt, as the Father is delighted and pleaſed in what his holy Spirit through Chriſt has inwrought in them, and inabled them to Work for the ſetting forth of his Praiſe, and for the promoting of his Glorious Deſign in the World, whilſt they were in it: and ſo far they were conformed here to Chriſt in their doing and ſuffering here for Chriſt, who will be their Eternal Righteouſneſs, even in Glory, thongh they own nothing in any, or in all their own Works as Meritorious of Reward, or ſatisfactory to Divine Juſtice, theſe being the Works of Chriſt, the Mediator by his alone All-ſuffering Sacrifice. So that here is a fair apt reſemblance, as to Works, and as to Reſt. They do anſwer each other, ſo far as Believers have a capacity in a way of ſimilitude: And this kind of doing, and of ſuffering, doth laſt as long as a Believers life doth laſt, even upon the Seventh-day Sabbath, in their weekly Returns, according to the Duties of thoſe Days (as Chriſt's doing and ſuffering, did laſt as long as his life did laſt, even upon the Seventh-day Sabbath.) There is a Sabbath-ſervice, which a Believer is to do for Chriſt, in Obedience to his Command: and men of perſecuting ſpirits, will be laying on of croſſes upon the Believer, for his thus keeping the Seventh-day Sabbath holy to *Jehovah*; though a Believer will rejoyce in ſuch ſufferings for Chriſt. Only here the Reader may take notice, that this Objector doth lay the foundation of his Sabbatizing, on the Morning of the Firſt Day of the Week, when he ſuppoſeth, that Chriſt by his then firſt riſing from the dead, did lay and perfect the Foundation of the New Creation: I deſire that this may be conſidered; How can a ſerious inquiring ſpirit be ſatisfied from the Objectors arguing concerning a Weekly-day of Reſt, or Sabbath, from Sun-riſing to Sun-ſet of that Firſt Day, by an Argument drawn from Chriſts ceaſing from his Works of Redemption on that Morning, as he affirms; when withal, he doth acknowledge, that Chriſt works did continue from his Incarnation to his Reſurrection, without any interruption, never ceaſing from it all the Firſt Days of his Life? Can a weekly half-day of reſting from work be demonſtratively inforced upon a rational intellect from three and thirty years continued working without any ceſſation from that working? (For, that is the ſhorteſt time aſſigned to Chriſt's abode here on Earth: though ſome do reckon more years than three and thirty.) The Creation of the World was finiſhed in ſix Days, which did lay the foundation of the weekly Seventh-day Sabbath, both in Word and Nature, to continue every Week: As a Law, Rule and Pattern for man's working the ſix foregoing Days, and for his reſting on the Seventh, which is the laſt Day of the Week: Whereas now, this Objector would urge upon our conſciences a weekly obſerving of half a Day, as a weekly Day of Reſt or Sabbath, from a continued Work, thirty years out-right, if not more.

v 7.9. *v* The Conjunction, *For*, in the tenth verſe of the fourth Chapter comes next to be ſearthed into. This word doth ſet out a further Reaſon of the Concluſion, which the Author of this Epiſtle had drawn from that *Pſalm*: and the Parallels which I mentioned before, which was in the Sixth and Ninth Verſes of the fourth Chapter, that there was yet remaining a Sabbatiſm for the people of God: For as God did work, and then Reſted from His Labors, ſo muſt Believers work here; which when they have finiſhed, they alſo ſhall Reſt from their Labors.

w So Mar. 15. 14. 1 Cor. 4. 4. 1 Theſſ. 2. 14. 1 Cor. 7. 19. Gal. 3. 6. *For*, is a word which hath ſuch a Syllogiſtical ſenſe, by which often *w* the Reaſon of a thing is rendred by a Cauſal Rationality: As alſo in other Languages there

There are such x Conjunctions Rational. Sometimes it sets out such a Probation, as is by way of Special Declaration of that which before was spoken of, in a more general position; other times it is a rational transition of another Member, of two, or of more things propounded: Sometimes it is a rational repeating of a Sentence, begun a little before; and it doth absolve and complete it, though by another manner of Speech; to mention no more: Still it is a Rational: All which do well agree here. The Believing *Israelites* had their Work and Labour, and then their Rest ensued thereupon, when they entred into the Typical Land of Promised Rest, and quietly enjoyed it when they had subdued their Enemies: And so shall Believers, after their Working-Labouring-Season is over here, enter into that Promised Rest, of which the other was a Type. So did Believers y who died in the Faith, under the Old Testament-dispensation of Grace: So do Believers now, who so live, and so die: And so will Believers in the Ages after us.

x *In Hebrew,* עַל־כֵּן & לָכֵן. *So in Latin,* Quare, quamobrem, quapropter, ergo, ideo, igitur, idcirco, quo circa, itaq;.

y Heb.11.13 --16.

As for the Import of the change of the Number from the Plural to the Singular, which the Objector would fetch about to his own purpose thus: The Apostle, saith he, here changeth the manner of his Expression from the Plural absolutely, *We who believe*; or virtually in the name of a Multitude, The people of God; into that which is absolutely singular, z *He that is entred:* A single person is here expressed; One, on whose Account the things mentioned are asserted. And of this Change of phrase there can no reason be given, but only to signifie the Introduction of a singular person. Thus he.

z Ὁ εἰσελθὼν.

To this I reply that other Reasons may be clearly assigned from the Context for that Change of Phrase, and yet the same kind of persons be expresly meant, with respect unto whom the things mentioned are asserted; as I have already shewn to be the meaning of this place: a and other Scriptures compared, do well agree in the like use of such a Phrase, where the same persons or things spoken of are sometimes expressed in the Plural Number, and sometimes in the Singular. Take some few Instances: That which in the fourth Chapter of this Epistle, and fourth Verse is, And He Rested This God in that Day, that Seventh, (so significantly by a double Article is that Seventh-Day-Sabbath pointed out, as I have observed, to be that particular day, the last day of the Week from the Creation, to be the Weekly Sabbath Day: It is not One day in Seven, not a Seventh part of Time; but That Seventh:) From All those Works of Him, or of His. See here; It is Works, in the Plural. b This in another place, to which it doth manifestly refer, is thus expressed; And He did perfect (or finish) *Ælohim*, (a word also Plural in the Hebrew, whereas God in the Greek is Singular;) in a day. This Seventh His Work (Work in the Singular Number) and He did Sabbatize in a day, That Seventh, from all His Work, (Work again in the Singular Number, though with a Collective Particle) which He had made. c *Jebusites* Plurally in one place, is *Jebusite* Singularly in another place: Enemies Plurally in one Scripture, is Enemy singularly in another Scripture. If the Reader have a Will to be further satisfied by more particulars about this, let him examine and compare what places I have referred him unto in the Margin; where the two last cited Scriptures do shew, that *Israel*, a Word Singular, may have with it a Word Singular or Plural. Where *Thou* is *All*, and every one of such there spoken to; as to one Man, because every man particularly was concerned in what all of them did there. We have more Instances in this Epistle, and that particularly in this passage of it, which doth relate to the matter in hand: What in the eighth Verse of the third Chapter is Hearts in the Plural Number, is in the eighth Verse of the ninety fifth *Psalm*, out of which it is taken, Heart in the Singular Number: So what in the ninth Verse of the third Chapter of this Epistle, is Works, in the Plural Number, is Work, in the Singular Number, in the ninth Verse of that *Psalm*. Elsewhere, d the Singular Number doth in the same Verse follow presently upon the Plural Number; *Jehovah* the *Ælohim* of his people, repayeth them that hate him unto his faces, to destroy him: He will not delay to him that hateth him; unto his faces, he will repay him. Him, that is, every one of such who hating him. e The Singular Number where it has a comprehensive significancy, doth in divers Scriptures take in more, Plurally. As Soul, Singularly,

a Gal.6.1.

b Gen.2.2.

c *Compare*, 2 Chron.6.28,34. *with* 1King.8.37. & Mat.13.35. *with* Psal.78.2. & 2 Chron.23.9. *with* 2 King.11. 10. & 2 Chron. 9.21. *with* 1 King 10.22. & 1Chron. 11.4. *with* 2 Sam. 5.6. & 1 Sam.31. 1. 1 Chron.10.1. & 2 King.21.6. *with* 2 Chron. 33.1. *See also* Psal.25.22. Deut. 29.10,11,12,13, 14.

d Deut.7.10.

e Gen.12.5. & 15. 20,21. Exod. 3.8. & 23.23. Gen.3.2,7. (& 4.20. *Him who dwelling or setting d-th take in every sixth one.*)

which doth comprehend more Souls Plurally. Thus Tree ſingularly doth take in Trees plurally. So doth leaf in the ſingular number, comprehend leafs, in the plural number. Where all the reſt are of the ſame kind and Nature, one is mentioned, when more are included: It doth take in every ſuch one. And thus it is in this tenth Verſe of the fourth Chapter, which is now under examination: He, who entring into Reſt, is ſuch an one as is a Believer in the third Verſe; he, whoever he be; that believingly-perſwadedly-obediently, hearkeneth unto Chriſt's Voice: All and every of ſuch as are the people of God in the ſpecial ſenſe, ſpoken of immediately before, in the ninth Verſe, there is yet remaininig, or left-put-off for a time, a Sabbatiſm, *f* to the people of God. The Word in the Greek is ſingular, yet of plural ſignification; as it is alſo in our Engliſh Tongue: and then follows the *g* Article, he in the ſingular number whoever he be of that number of the people of God in the ſpecial ſenſe. The ſame there is in *b* another Scripture, the people (the ſame Word ſingular in the Greek, and in the Engliſh, yet of plural ſignification:) who ſitting in darkneſs (who ſitting, is ſingular number, yet alſo of plural comprehenſiveneſs) and the *He*, in this place to the *i Hebrews* doth emphatically note, and point out thoſe excelling ones, that excelling one, and every ſuch excelling one, as are of ſuch another ſingular Spirit, as *Joſhuah* and *Caleb* were, who entred into the Type of Reſt; and after death, into the Typified, Spiritual, Eternal, Heavenly Reſt, having finiſhed after *Jehovah* Chriſt, in their life time. All and every ſuch as are Believing ones, and of this people of God, who alone, they, and all they, every one of them; they only, and none elſe but they, ſhall enter into this promiſed Reſt. *k* As for others, ſuch as are unbelieving, diſobedient, and unperſwadable, they living and dying away ſuch, will come ſhort of that Reſt. *l* He that doth deſire more Scriptures about this, may conſult thoſe in the Margin; where what is ſpoken plurally is applyed ſingularly; and what is expreſſed ſingularly doth refer to all and to every ſuch one, plurally. Thus, he that believeth on Chriſt in one Scripture, is whoſoever believeth on him in another Scripture: This univerſal, *whoſoever*, doth expound the indefinite, *He*: that is, every One, every ſuch One; he of ſuch, whoſoever he be. As alſo, He, in ſome Scriptures is interpreted and expounded by whoſoever in other Scriptures.

f Τῷ λαῷ τῷ Θεῷ.

g Ὁ, *taking in the Relative* ὅς.

b Mat. 4. 16. ὁ λαὸς ὁ καθήμενος.

i Heb. 4. 9, 10.

k Heb. 3. 18, 19. & 4. 11.

l Jer. 30. 22. & 31. 1, 33. & 32. 38. Ezek. 11. 20, & 34. 30, 31. & 36. 28. & 37. 23. 27. Hoſ. 2. 23. Zach. 2. 11. & 8. 8. & 13. 9. 2 Cor. 6. 16. Heb. 8. 10. Revel. 21. 3. 7. *compare* Iſai. 28. 16, *with* Rom 9. 33. & 10. 11. *compare alſo* John 6. 47. Mar. 16. 16. 1 Pet. 2. 6. 1 John 5. 5, 10. John 3. 16. & 12. 16. Acts 10. 43.

As for what this Objector doth ſay, that the Reſt, which this perſon is ſaid to enter into, is called his Reſt abſolutely: Whereas, the Reſt which Believers are ſaid to enter into, is either called God's Reſt, or Reſt abſolutely, but not their Reſt, or our Reſt.

If this be admitted, that the Reſt here, be the Reſt of him who is the Author of it, the, *He*, who is entring into it, is not meant of the Believer: For the ſame Reſt, which is the Authors Reſt, is alſo the Reſt of the Believer, of every Believer. This Sabbatiſm is *m* to the people of God, it belongs to them; there are the Subjects, or the perſons to whom this Reſt is *n* promiſed. *Jehovah* Chriſt hath purſued this Reſt for ſuch, and promiſed this Reſt to ſuch; and when they enter into it, it is theirs in more actual fulneſs: They poſſeſs it, they injoy it as their own. As the Land of *Canaan*, which was the Type of this Reſt, was *Jehovah Ælohims*, to promiſe it, and to give it to his *Iſrael*; yet withal, it was the Iſraelites, called therefore *o* the Region of the Fathers of the Iſraelites, and the *p* Land of the Hebrews: The place which *q Abraham* was to receive for an Inheritance: The *r* Inheritance of the Jews. If there were need to to heap together many Scriptures about this, how often is it ſet out by the Land of Promiſe, or the promiſed Land; or the Promiſes; Or the Land, which *Ælohim* ſware to give to *Abraham*, to *Iſaac*, to *Jacob*; which *Ælohim* gave to his people for a poſſeſſion; and ſuch like. *ſ* And this *Canaan* was alſo called,

m Heb. 4. 9.
n Verſe 1.
o Gen. 48 21.
p Gen. 40. 15,
q Heb. 11. 8, 9.
r Lament. 5. 2.
ſ Exod. 15. 17. Lev. 20. 24. Deut. 3. 18. & 12. 9. 1 King. 8. 36. Pſal. 68. 9. & 79. 1 King. 8. 36. Pſal. 68. 9. & 79. 1. & 135. 12. Iſai. 49. 8. 63. 17. & 65. 9. Jer. 2. 7. & 12. 14. & 16. 18. & 50. 11. Deut. 12. 9, 10. (1 Chron. 23 25. 1 King. 8. 56.)

The

The Inheritance of *Ælohim:* This is called the place of Reſt: *Jeruſalem* was more eſpecially the Reſt, there. More expreſly yet, it is ſaid concerning the Typical Land, that *Canaan*, and the Reſt there, was a Type of this promiſed Reſt; in this place to the *Hebrews*, brought out of the ninty fifth *Pſalm*, that this Land ſhould enjoy her Sabbaths; and that, this Land ſhould *t* Reſt, and enjoy her Sabbaths: Whereas, it did not ſo Reſt in their Sabbaths, (your Sabbaths, they were theirs:) when the ſinning Iſraelites dwelt upon it. So alſo they are called *u* her Sabbaths or Reſts: The Sabbaths of that Land, when it was every ſeven years to have reſted from Tillage, and ſuch Labour and Work: And again, *w* your Sabbaths, *Your, Ye ſhall Reſt your Sabbaths*; ſpeaking of the Typical Expiation-day-Sabbath, it was their Reſt. Thus of *Jeruſalem*; of the Inhabitants thereof, the Jews who had dwelt there: It is ſaid of them under their *Babyloniſh* Captivity, that *x The Adverſaries did mock at her Sabbaths: Her:* the like is elſewhere: *I*, ſaith *Jehovah, will make to ceaſe her Sabbath; Her:* *y* So that the Scriptures do affirm, that the Reſt or Sabbath was that Land's own Reſt; and it was the Iſraelites own Reſt, given of *Jehovah.* *z* And it is called *Jehova's* Reſt too; *This is my Reſt*, whatever this Objector doth ſuggeſt to the contrary. And as for the beginnings of this Reſt here, Believers have and enjoyed it as theirs. Thus the *a* Pſalmiſt beſpeaks his ſoul, *My ſoul return unto Thy My Reſt.* It was his ſoul's, and ſo his own Reſt; And thus in the New Teſtament, comers to Chriſt do find Reſt to their Souls: It is their Souls Reſt: A Reſt given to them of Chriſt, Who is gone before to His Father's Houſe, to prepare Manſions for His thorow Diſciples, there, in their Reſting-Place, which He has taken Actual Poſſeſſion of in their Name; that He and they may be together in Holy, Happy Reſt. In the mean while He has given and left His Peace with them, that their hearts might Reſt in Him; and when their time is come, they ſhall *b* Reſt from their Labours with Him in Glory. And now let the Reader, with me, make out after this remaining Sabbatiſm, that this Promiſed Reſt may be ours, that we may not ſo much as ſeem to come ſhort of it. Then and there will be a Sabbatizing, a ceaſing as from much other Labour and Work, ſo from theſe Strifes and Diſputations: The perfectly ſanctified Spirit of Juſt men will come fully home to its Reſt; ſitting down in Glory; enjoying Chriſt, and Reſt in Him. O the Bleſſedneſs of ſuch! O happy we! and O happy our Progreſſes, our goings on with a ſtreight foot towards this! if we be ſuch believing, obeying, perſwadable ones as ſhall enter into this Reſt!

t Lev. 26. 34, 35, 43.

u Lev. 26. 43. 2 Chron. 36. 21.

w Lev. 23. 32.

x Lam. 1. 7. Hoſ. 2. 11.

y Lev. 25. 4, 5. Deut. 3. 20. & 12. 9, 10. & 25. 19. Joſh. 1. 13. & 14. 15. & 21. 44. & 22. 4. & 23. 1.

z Pſal. 132. 8. 14.

a Pſal. 116. 7. Jer. 6. 16. Mat. 11. 28, 29.

b Rev. 14. 13.

If the Reader be one who hath met with this Objector's arguing againſt the Seventh Day Sabbath, it may be he would willingly have ſomewhat returned in Anſwer yet further, unto ſome Grounds, on which that learned Adverſary doth lay the pretended change of the Weekly-Sabbath-Day, from the Seventh to the Firſt day: I ſhall therefore tranſcribe what is written about this.

God, ſaith he, *had of old determined the Renovation of All, by a new Creation, a new Law of that Creation, a new Covenant, and a new Sabbatical Reſt, unto His own Glory by Jeſus Chriſt. The Renovation of all things by Jeſus Chriſt is propheſied of, and foretold, as a new Creation of All; even of the Heavens, and of the Earth, and all things contained in them*; Iſai. 65. 17, 18. *and* 66. 22. 2 Pet. 3. 13. *Hence the State of things to be introduced thereby, was under the Old Teſtament called, the World to come*; Heb. 2. 5. *In the Prophety of the New Temple or Church-ſtate in thoſe Days, there is Eſpecial Direction given for the Service of the Sabbath-Day*, Ezek. 46. 4. *This Renovation of all things is ſaid accordingly to be accompliſhed in Chriſt*; 2 *Cor.* 5. 17, 18. Old things are paſſed away; Behold, all things are become New: *The Old Law, Old Covenant, Old Worſhip, Old Sabbath; all that was peculiar unto the Covenant of Works, as ſuch, in the firſt Inſtitution of it and its renewed Declaration on Mount* Sinai; *all are gone, and antiquated. The Moral Law, materially the ſame, is now the Rule of our Obedience; not merely and abſolutely unto God, as the Creator, the Firſt Cauſe and Laſt End of All; But as unto God in Chriſt, bringing of us into a New Relation unto Himſelf, There is now a New Covenant, part of the New Creation:* Jerem. 31. 32. Heb. 8. 9. *No man can aſſert the ſame day of Reſt, preciſely the Seventh-Day, to abide as of old; but he muſt likewiſe aſſert, the ſame Law, the ſame Covenant, the ſame Reſt of God, the ſame way of Entring into it; which yet, as all acknowledge, are changed. On this we lay the*

Obſervation of the LORD's *Day under the New Teſtament, or a new Work of Creation*, Iſai. 65. 17. & 66. 22, 23. 2 Pet 3. 13. Rev. 21. 1. Rom. 8. 19, 20. 2 Cor. 5. 17. Gal. 6. 15. *Or a Work of new Creation is undertaken and compleated. This new Creation is accompanied with a new Law, and a new Covenant or the Law of Faith, and the Covenant of Grace*, Rom. 3. 27. & 8. 2, 3, 4. Jer. 31. 32, 33, 34. Heb. 8. 8—13. *Unto this Law and Covenant, a day of Holy Reſt unto the* LORD, *doth belong, which cannot be the ſame day with the former, no more than it is the ſame Law, or the ſame Covenant which were Originally given unto us*, Heb. 4. 9. Rev. 1. 10. *This Day was limited and determined to the firſt day of the Week, by our* LORD *Jeſus Chriſt*. Thus this Objector.

In my reply to this, after two premiſes, I am to ſhew that this new Heaven, and this new Earth ſpoken of in Prophetical Scripture; This Renovation by a new Creation; is not ſo finiſhed and compleated, but that it is yet to come, in the largeſt fulfilling and accompliſhing of it. That, there was a Covenant of Grace under the Old Teſtament Adminiſtration; that, the new Worſhip was Typically ſignified in the figuring pattern of old: That the Law of Faith was a Law under the Old Teſtament diſpenſation: That, the old Law of the ten words, is ſtill the ſame: It was the rule of obedience to them under the Old Teſtament, as unto God in Chriſt, and is ſtill ſo a rule unto us under the New: And then let me be diſcharged from this Scholaſtick War.

Let this be one premiſe (which is ſeveral times in ſhort expreſſions, here and there in this Treatiſe:) That, it is a choice priviledge and a ſpecial liberty, which
o Gal. 5. 1, 2, 3, 4. Believers do enjoy under the New Teſtament Adminiſtration of Grace: *c* Chriſt profiteth them nothing by his coming in the Fleſh, (born of the Virgin *Mary* to accompliſh and to perfect the Types of old, which did ſo ſet out his thus coming) who keep themſelves ſtill under the former diſpenſation of Types, Shadows, and Figures: We thankfully acknowledge to the Honour of our LORD that gracious adminiſtration eſpecially now towards the latter-day glory of it, that we are brought under, which if compared with the former, under the Old Teſtament, as to the different manner of diſpenſing; (For otherwiſe, we are to diſcover in it's place, that, the Chriſtian Religion is one and the ſame for Doctrines, Duties, Gifts, Graces, Priviledges, under both) has excelling advantages; ſuch as theſe for the meaſures, and for the degrees of them; It has more *d* lively efficacioufneſs, more quick ſenſible Fellowſhip: *e* It has more clear convincing Light, and more abounding ſpreading knowledge: And bleſſed be *Jehovah*, who is in this providential day, clearing up and reviving ſome too long neglected Truths and Duties! amongſt ſome others, this about the weekly Seventh day Sabbath. *f* It has more manifeſted Grace: *g* It has a more ſpiritual way of Worſhip: It has a more *b* excelling Holineſs, refined purity, and ſhining Glory; having through the Spirit, who is the LORD, more power to transform into this, thoſe who with unveiled Face do look into this Glaſs: *i* It has more enlarged liberty of heart, in the way and ſervice of the LORD: *k* It has more of ſelf evidencingly revealed myſteries: *l* It has more Royal privileges, ſet out therefore by a Kingdom of God, and of Heaven: And the things of it are called Heavenly things. This is meant of a Church State here on Earth: For, above, in the Heavenly glory, there are no unfruitful ones, no Tares, no Scandals, no Doers of Iniquity, no bad Fiſh, no fooliſh ones? This New Teſtament Church State has the name of a Kingdom of Heaven, as it doth much reſemble that glorious Kingdom which is above in Heaven, in its way of Government: In its order of ſubjection, in its ſights of Faith, in its enjoyments of Communion, in its ſervice of Delight, and in its conformity of Holineſs: Here theſe are in growingneſs of meaſure; There they are in fulneſs of Perfection. This new Church State has much brought down from Heaven to it; Such, as are gracious viſits from *Jehovah-Ælohim*, in Father, Son, and Holy Spirit, Angelical Miniſtry, like-affectionedneſs of the perfectly ſanctified ſpirits of juſt Men, and Heavenly Meſſengers with the Everlaſting Goſpel. This new Church State is drawn up to be much in the Spirit in Heaven above, by joynt unions; By mutual Fellowſhips: and it doth believe and expect a new Heaven, and a new Earth, and a new City, where they ſhall be all (the Saints and Believers both

d 2 Cor. 3. 3, 6. John 10. 10. Ezek. 47. 9.
e 2 Cor. 3. 15, 16, 18. Dan. 12. 4. Iſa. 11. 9. Hab. 2. 14. Jer. 31. 34. Iſa. 54. 13. John 6. 45. Heb. 8. 11.
f Epheſ. 3. 2. John 1. 16, 17.
g 2 Cor. 3. 8, 17, 18. Phil. 3. 3. John 4. 23, 24.
b 2 Cor. 3. 7, 8, 9, 10, 11, 18. Iſa. 60. 1, 2, 21. Mat. 3. 12.
i 2 Cor. 3. 17.
k Epheſ. 3. 2—10. 2 Cor. 3. 18.
l Mat. 21. 43. Mark 12. 34. 1 Pet. 2. 9. John 3. 3, 5. Mat. 18. 1, 3, 4. & 5. 19, 20. & 11. 11, 12. & 13. 11, 24, 31, 33, 44, 45, 47, 52. & 20. 1. & 22. 2. & 25. 1. Heb. 8. 5. & 9. 23.

both of Old and New Teſtament:) together with one another, and with the elect Angels, and with their LORD to hidden Age, ever as yet. Thus it grows up into a Spiritual Kingdom. How large and delightful a Field is here for Heavenly Meditation! The manner of adminiſtring is not now, by obſcure Types, and by darkiſh ſhadows, as of old, but without a veil, and open faced: yet Chriſt is the ſubſtance of both the Old and the New Teſtament; the ſame promiſes and rewards of Life everlaſting were in this Chriſt, and purchaſed by him: and there was one way and the ſame mean of receiving of this under both: Which was Faith in the *Meſſiah:* The difference that is between the Old and the New doth diſcover it ſelf in the Form of diſpenſation; which had a diverſity for the manner of it, in the Old from the New: But this made no real ſpecifick difference or change in the eſſentials of the Chriſtian Religion. Under the Old, Believers had an eye towards a *Meſſiah*, who was then to come in the Fleſh to be born of a Virgin; and ſo they eyed the Pattern, and Propheties, and Promiſes, looking for the coming Chriſt: What were all the Figures and Types, the Rites, and Shadows, but confirmers of their Faith in, and encouragers of their hope of, Chriſt's coming? In the New, we have it revealed, that Chriſt is now actually already come, to accompliſh thoſe Types, and to perfect Salvation by his perſonal Sacrifice. The Reader may therefore be well ſatisfied in this, that, our pleading of the cauſe of the weekly Seventh-day Sabbath, as it hath no tendency in it ſelf, ſo no deſign in me; To caſt any back, or to hold any under the Old Teſtament Adminiſtration, as to the Types, Shadows, and Figures, of it; much leſs to draw off, or to thruſt back any from coming into, and enjoying of New Teſtament priviledges.

I ſhall not ſay that it was the Objectors intended aim, but it is evidently conſequential from his manner of diſcourſe; that, his Lines about this, would ſecretly inſinuate into the Reader of them, as if the Aſſertors and Obſervers of the weekly Seventh day Sabbath did Apoſtatize into Judaic ceremonies: I have here another opportunity to wipe off a ſlanderous charge which ſome have brought in againſt us; as if we ſtood guilty according to thoſe two Scriptures in the *m* Margin, of catching at the ſhadow, and letting go the body. Let it be granted, that the Elements, Rudiments, or firſt beginnings, mentioned in that place of the Epiſtle to the *n Galatians*, are the Moſaical Rites, ceremonial Laws, and ſhadows of a Chriſt, who under that diſpenſation was then to come, to be born of a Virgin; but is now already come, ſo born: This then doth ſhew, that, the Apoſtle condemneth their ſuperſtitious obſerving, or their keeping beſides Right and Equity, (as that *o* word which they tranſlate, *ye obſerve*, doth ſignifie when taken in an ill ſenſe:) Eſpecially when it was with an opinion of acceptance and juſtification in the ſight of God thereby, ſuch, either un-Scriptural days, as were never inſtituted by *Jehovah* Chriſt; or Scriptural days in an un-Scriptural manner. This were a foul matter of ſinful Fact, ſharply to be reprehended: As when either the right object, a God in Chriſt, is not worſhipped; or when for the matter of obſerving, it is not New Teſtament Worſhip: Or when for the Form of obſerving of Times and of Worſhip, there was not an orderly addreſs unto *Jehovah Ælohim*: To the Father, through the Son, in the Holy Spirit, in a word way; not in a ſpiritual manner; not from inward principles of new Nature, of Faith, of Love, and of Obedience: or when the ends of obſerving of Days and Times were not right ends: when the Goſpel deſigns of humbling, emptying, and abaſing of Man, and of exalting and glorifying of a God in Chriſt, were not promoted thereby: when there was a carnal compliance either with old Judaizers, or with ſuperſtitious Pagans, who had added divers of their own Ethnick corrupt mixtures of Idolatrous Worſhip, which they gave to Sun, Moon, and Stars; By the courſe and motion whereof, Days, Times, Moons, and Years were meaſured. Gentile Philoſophers having parcelled out the power of the only true God, into the particular vertues of Elements and Creatures; As the Lights in the Heavens, Fire, Water, and Earth; aſcribing ſome portion of Deity to every one of theſe: and ſo aſſigning a part of the Worſhip of God, unto them, too: appointing times and ſeaſons for their ſuperſtitious ſervice. Theſe practices are blame worthy. This were to go

m Gal. 4. 9, 10, Col. 2. 8, 16, 17.

n Gal. 4. 9.

o παρατηρεῖσθε

back,

back either to the Old Teſtament diſpenſation, or to return to their former Heatheniſh Rites, which is three times rebuked and reproved, What? Again? Again? Backward? But what is all this to the ſtanding Law of the Seventh-day Sabbath, kept in an Holy Spiritual manner, in obedience to *Jehovah*'s command, according to his Word Inſtitution? This is a matter of a diſtinct Nature from the other; being a Law of another kind. So, that to lay aſide all inſtituted natural ſeaſons of Worſhip, ſuch as daily Evening and Morning Worſhip, and weekly Sabbath Worſhip, as ſome would infer from this place, is in the iſſue to open a back-door for the main of Religion, to be turned out at; and to enforce it as others do from hence and from *p* one Scripture more, which they alſo wreſt to the like wrong ill purpoſe, as if it mattered not what day of the Week were kept; or whether any day, or no day at all: So both were done to the LORD: and we were now under no ſuch particular Law. This were to open a Gap to all ſuperſtition and prophaneneſs: or to urge it, as if we were now under no obligation of one ſpecial day in a Week: but muſt keep every day of the week as Sabbath, as ſome others. Which is quite contrary to the whole Scripture, and to the Word and Nature of a Sabbath-day: Which is a ceſſation from the ordinary labour, a reſting from the common work, of our particular Functions (which to do on every day of the Week, were a ſin, expreſly againſt the Letter of the Law of the fourth word, which doth command us to work ſix days:) To ſpend the day in the Inſtituted work of *Jehovah Ælohim*; This, under a pretence of being always in a Sabbath, is to miſlead them, to be never in a Sabbath: Or, as other ſome, to plead from hence, that, they may keep both firſt day, and Seventh-day too, as Sabbaths every week, this alſo is directly againſt the precept; For, we muſt work the ſix foregoing days of the Week, and reſt on the Seventh. We do declare againſt all and every of theſe miſtakes and miſcarriages both in principle and in practice: in whomſoever they are found. *Paul* is ſuppoſed by theſe Objectors, to ſpeak againſt the obſerving of that which comes under the expreſſion of weak and poor Rudiments, Elements, or firſt beginnings: Whereas the ten Words are not ſuch. Theſe are *q* a Kingly Law, Obedience to theſe, is the Liberty of Children, whereas ſubjection to the other in compariſon of this was ſometimes *r* the Bondage of Servants. The ten Words are a Kingly Law of Liberty. If it be objected, that, the Typical, Figuring, ſhadowy part annexed of old to the Seventh-day Sabbath, to be then obſerved, ſuch as the two He-Lambs, and ſuch like, was a part of theſe weak and poor Rudiments; We acknowledge that theſe have received their perfection and accompliſhment in Chriſt now come, born of a Virgin. So that, in this *ſ* part, which was Typically ſuperadded, we are not now ſo to obſerve the weekly Seventh-day Sabbath; by ſuch Types and Figures: but after that glorious, ſpiritual, Heavenly manner as becometh thoſe who are under this New Teſtament diſpenſation: and thus to keep it, is no bondage to a renewed Heart: The more excelling in Knowledge, in Grace, and in Experience, that any is, the more free will they be to this; when once they are led aright into it. Let that therefore which *t Paul* ſaith in the twelfth verſe, be conſidered here: *Be ye as I am, for I have been as ye are*: As if he had ſaid, I was once ſuperſtitious, whilſt a Phariſee, fond of un-Scriptural Traditionary ſeaſons, days, and obſervances, or an obſerver of *S*criptural times and inſtitutions in an un-*S*criptural un-*S*piritual manner, as ye; but now I bring all to a Word-Rule, and ſo ſhould you. If the Reader do diligently obſerve it, in his going over of this Epiſtle, he may find, the Law of the ten words eſtabliſhed, as a rule of Life, in the whole of it, and by enumeration and induction in ſeveral particular commands of it: though withal he ſet out the different manner of diſpenſing of Grace under the Old and New Teſtament. This improved and applyed might alſo be an anſwer to that part of the Objection, which is formed from wreſting that other place to the *u Coloſſians*. The great driſt, ſcope, and deſign, of the Apoſtle in this ſecond Chapter, is *w* to ſet up and eſtabliſh Jeſus Chriſt as Head, LORD, Law-giver, and the great Exemplar. Contrary unto which amongſt others were theſe great oppoſers, the maintainers and defenders of corrupt Philoſophy, whereby *x* ſome did endeavour to make a prey of *S*ouls, through affectation of humane Wiſdom, and vain deception according

p Rom. 14. 5, 6.

q James 2. 8, 9, 10, 11, 12.

r Gal. 4. 3. Rom. 8. 15.

ſ *See the Marginal Note on* Col. 2. 16. *in the Engliſh Bible.*

t Gal. 4. 12.

u 2 Col. 2. 8, 16, 17.

w *See Verſes*, 1, 2, 3, 4, 6, 8, 9, 10, 19.

x ver. 8. 18.

to the Tradition of Men, according to the Elements of the World, and not according to Christ. *y* Another sort of Adversaries, were the Advocates for humane Inventions, the pleaders for the institutions and impositions of Men besides and against the *Scriptures* of Truth in the matters of Faith and of manners, of Doctrine, Worship, Discipline, Government and Conversation, they were Will-worshippers: *Some* others there were who were hot contenders for the keeping up of such Ceremonies, as were once Shadows and Types of a Christ, who was then to come to be born in the flesh of a Virgin. These Typical Institutions were perfected in Christ, when he thus came: These shadows now passed into the body and substance of them. Believers were now complete in their Head Christ, in the tenth Verse; and had the true grace of what was under Types and Shadows before, in the eleventh and twelfth verses. That Chirograph by Rites which before they had as it were written, exhibited, signed, sealed and delivered, was now blotted out or cancelled; Which before was their act and deed: in the fourteenth and fifteenth Verses. As for what they object, that two He-Lambs of the first year perfect, were an annexed part of the worship on the Seventh-day Sabbath; and two tenth parts of fine flower for a Meat-offering, mingled with Oyl, and the Drink-offering thereof; the Burnt-offering of the Sabbath in his Sabbath: As if therefore the Sabbath too were to be laid aside with these: If there were any force in this arguing, then we should lay aside all Religion and Worship: For, what was there under that former dispensation, which some way or other had not some Figures and shadows annexed to it? There was blood of a Bull sprinkled on the Altar, Christ: and the Book of the Covenant it self: and what? shall we therefore lay aside Christ and his Book? The particular commands of the ten words had some Types and Figures annexed to them: Doctrines, Duties, Graces, and Priviledges, relating to the first and second words, were set out by the Ark, the Altars, the Burnt offerings, the Incense, the Fire on the Altar, and such like: as any spiritual discerner may discover, by comparing the Epistle to the *Hebrews* with the pattern in the Mount. *z* The third word or command, in several duties of it, had annexed Ceremonials, as particularly about an Oath, about a Vow. Thus also about the sixth word or command; *a* as in a case of Murther: about the seventh command: *b* as in a case of Jealousie: about the eight word or command, as in a case of *c* Restitution: and generally when a Soul did sin in omitting of some duty, or in committing of a Trespass, when it was ignorantly, or in some other cases, *d* there were peculiar offerings that were appointed. So that, if this carnal reasoning did hold, it would lay aside all and every of the other ten words. This Epistle to the *Colossians* doth establish the Law of the ten words in the several particulars of it; *e* and the first word, by forbidding the worshipping of Angels: *f* the second, by condemning of Will-worship. The third by taxing of Blasphemy, *g* especially when against the Holy Name of God, The fourth word, by shewing the accomplishment *h* of the Ceremonials annexed to Sabbaths, if it were admitted, that the Seventh-day Sabbath were here included: *i* The fifth word by pressing to a discharge of Relation-duties: *k* The sixth, by declaring against Anger, Wrath, and Malice: *l* The seventh, by threatning of Fornicators, and unclean Persons with the Wrath of God: *m* The eight by forbidding of wrong, and commending of Justness and Equality in dealing: *n* The ninth by prohibiting of lying and evil speaking: The tenth by charging of inordinate lusting to be Idolatry: Which is also a breach of the first command. Thus is the Decalogue confirmed in this Epistle.

y ver. 20. 21, 22, 23.

z Numb. 5, 22, 25 26. Lev. 6. 3, 6. Numb. 6. 1--21.

a Deut. 21. 1--9.
b Numb. 5. 11--31
c Lev. 6. 1--7.
d Lev. 4. 5. ch. 6.

e Col. 2. 18.
f ver. 20--23.
g ch. 3. 8.
h ch. 2. 16, 17.
i ch. 3. 18--25. & 4. 1.
k ch. 3. 8.
l ch. 3. 5.
m ch. 3. 25. & 4. 1.
n ch. 3. 8. 9.

The next premise is, that the LORD Jesus Christ was Administrator under the Old, as well as New Testament dispensation of Grace. I take it to be one great occasion of many misapprehensions, not only in the common sort of professing Christians, but even in many who have gotten a name for Learning and for Godliness; that they eye Christ as Christ and Redeemer only under the New Testament, and God as Creator only, under the Old: Whereas Christ *o* says of himself,

o Prov. 8. 23. Psal. 2. 2. 6. & 45. 8. 1 Sam. 2. 10. 25.

2 Chron. 6. 42. Esai. 10. 27. Acts 10. 38. John 6. 27. & 7. 28. & ch. 17. John 3. 14. 1 Cor. 10. 9. Ephes. 3. 9. Heb. 13. 8. Ephes. 1. 3, 4. & 3. 11. Col. 3. 16. Heb. 11. 26. 1 Pet. 1. 11. John 1. 41. & 4. 25.

that

that he was anointed from the beginning before the Earth was as yet made; and the Father ſpeaks of this his Son, under the Old Teſtament, that he had anointed him; *Ælohim* anointed him by pouring out of the Oyl of his Spirit upon him, with an effuſion of a fulneſs of Gifts, and of Graces, and of Joys, mentioning it expreſly as a matter of Fact done, *Maſhiach*, or Chriſt, or Anointed, is one of the Mediators names, often uſed in the Old Teſtament: This is attributed to his ſubſtance: The Father had ordained him to his Mediatoral Office of Prieſt, King and Prophet even then. It was Chriſt, who was tempted by the unbelieving Iſraelites of old: It was by Chriſt, that all things were created: Chriſt was the ſame under all Diſpenſations of Grace: The Fathers purpoſe and election concerning his people was in Chriſt: The whole Word, is the Word of Chriſt: Believers were reproached for Chriſt, in *Moſes*'s time: It was the Spirit of Chriſt, who was in the Prophets; and the *Jews* and *Samaritans* acknowledged the *Meſſias*, before they knew who was the very perſon, and this Chriſt acted as Mediator under the Old, as well as under the New Teſtament: Though his being born of a Virgin, and ſo taking the Humane Nature to his Godhead, were a great part of the New Teſtament Diſpenſation; when in the days of his fleſh here on earth he familiarly converſed with men: For he had a way of appearing as Man to ſeveral Believers upon ſeveral occaſions under the Old Teſtament, as a forerunning diſcovery of this latter. It was the *Meſſiah* or Chriſt, who made himſelf known, by open manifeſtation viſibly, audibly, to *Abraham*, to *Iſaac*, to *Jacob*, to *Moſes*, and to ſeveral of the Prophets, and to ſome others. It was he who proclaimed the Law of the ten Words at Mount *Sinai*; and who afterwards upon the ſame Mount, gave the typical pattern for that Diſpenſation privately to *Moſes*; It was he who was with the Iſraelitiſh Church in the Wilderneſs; he was the Mediator between God and Man, even then; he was the Reconciler, even in thoſe Ages. This and more to this purpoſe, I have already proved from the Scripture in this Book; and therefore if the Reader would be further informed and inlightned in it, I refer him to the Pages cited in the *p* Margin. *q* This is he, to whom all, (obſerve all; It was the received and delivered Doctrine of them all) the Prophets do give Witneſs, that through the Name of the LORD Jeſus Chriſt, whoſoever believeth in him, ſhall receive remiſſion of ſins. A great, full word, this: But a remark and obſervand, a ſpecial one upon it. It is acknowledged by this learned Man, that it was the Son, who from the Foundation of the World, immediately in his own perſon tranſacted the Affairs of God with Men; yet he oppoſeth the Seventh day Sabbath; whereas, it was a Law of Chriſt's giving to Mankind from the beginning.

p Pag 67. to pag. 93.

q Acts 10.43.

Come we now unto the proofs of the ſeveral particulars forementioned; whereof this is one, that this New Heaven, and this New Earth, ſpoken of in prophetical Scripture, this Renovation by a New Creation, is not finiſhed and completed, but that it is yet to come in the large fulfilling and accompliſhing of it. There will be New Heavens, and a New Earth: This we believe; becauſe the Scriptures have foretold it: and we rejoyce in Hope of their Appearing: For they are not as yet come. Theſe glorious Creatures are antedated by ſuch Objectors, by many hundreds of years. For, although there were ſome beginnings of a New Creation in the Days of Chriſt's Fleſh here on Earth, and after Chriſt's Aſcenſion, in the Apoſtle's time; in Regenerations and Converſions, as there were alſo in the Old; For, even there we may read of the *r* creating of a clean Heart, and of the renewing of a right conſtant Spirit: Chriſt's name was *ſ* filiated even under that Diſpenſation, and there were Sons and Daughters new-createdly born unto him, even then; and Believers were inſtated in the *Meſſiah* then. As for that place in the *t* ſecond Epiſtle to the *Corinthians*, *If any man be in Chriſt, he is a new creature; Old things paſs away, beheld all things become new*; It doth ſpeak a wonderful change in the New Creature: The old carnal State; the old corrupt Principles; the old crooked Rules; the old ſelfiſh ends; the old bad Frames; the old untoward Actings; the erroneous miſtakes; the formality in Worſhip; the old unſcriptural Traditions; the old Sins; the old man's Converſion; and ſuch like: Theſe do paſs away: and all things, con-

r Pſal. 51. 10.

ſ Pſal. 72. 17. & 105. 15.

t 2 Cor. 5. 17.

contrary to these, are become new: A whole new man. The Apostle speaks of what is peculiar to the New Creature in Christ, as such: For, as for the old ceremonious Rites, and their passing away, even those that were not new Creatures, but were carnal Professors of Christianity, yet had these things passing away, and they were put under a new Administation: the new dispensation of Grace had Ordinances now in a more spiritual heavenly way and manner. The passing away of old things here, is of old things so far as they stand in opposition to the new Creature; and *u* unto that new life in and to Christ, which now the converted person should live: That, as Christ so loved his people, as to dye and rise again for them, so should those in Christ thus evidence their Love to Christ, by living no longer to themselves, but unto him; crucifying the old man; mortifying the sins and lusts of that old man, and vivifying or quickning the new man: which was true in the Types and Figures before Christ was come, born of the Virgin *Mary*; and which is still true, now after that Christ is come and ascended up into Glory. But all this doth make nothing, as to the passing away of the Law of the ten Words; in all of them, or in *w* any one the least of them. This is a distinct sort of Laws, from the Typical, Figuring, Shadowy, Institutions. The Law of the ten Words, as it always has been, so is it now, and still will be, *x* the Rule of the new Creature in Christ Jesus: For, what in one place, is called the new Creatures Rule, in another, speaking to the same case, is the keeping of the Commandments of God. In Christ Jesus, neither circumcision availeth any thing, nor Uncircumcision; but a new Creature: And as many as walk according to this Rule, Peace be on them and Mercy, and on the *Israel* of God. The *Israel* of old had no saving benefit barely by the outward sign of Circumcision: whereas God's *Israel* then, who had the sign and the thing signified too, they had the Mercy and Peace, who were new Creatures, united to the *Messiah* *y* by Faith working by Love: who had their hearts circumcised to love *Jehovah* their God, who had sin subdued and lust mortified: And the uncircumcision under the new Dispensation was not of any good avail without the new Birth, without conjunction to, and communion with it: and if the Regenerate, the new Born, the new Created would evidence and approve themselves to be such, and to be in Christ, they must obey him and keep his Commandments: But what is all this to any change of the weekly Sabbath, from the Seventh to the First Day of the Week? To pass from one sort of Laws into another sort of Laws, from the Law of figuring Types, to the Law of the ten Words; and to infer the passing away of any one of the Laws of the ten Words, from the passing of Types into the Antitypes, and of signifying Figures into their signified things; is a transition from one kind to another; a way of sophistical arguing, of fallacious disputing, captiously to over-reach the ignorant too credulous vulgar, and to defraud them of their right to the Truth.

u 2 Cor. 5. 14, 15.

w Mat. 5. 17, 18, 19.

x Gal. 6. 15, 16. & 5. 6. *compared with* 1 Cor. 7. 19.

y Heb. 11. *throughout*, Rom. 3. 29, 30, 31.

As for that part of the Objection, which doth speak of new Heavens, and of new Earth, pretended to be completed and finished on the Day of Christ's Resurrection, from whence to conclude the passing away of the Seventh-day Sabbath, to make room for a First-Day-weekly Sabbath, it is so scriptureless, so natureless, so reasonless, an inference, that it should have been more preconsidered by this Arguer, whether it do conclude and prove any thing but this, that the Adversaries would fain have something or other that might carry a little colour, and some shew with it, if they know what; For, let it be pondered, upon search and examination, that all those places of Scripture, which do speak of the new Heavens, and the new Earth, do relate to a further time for their full accomplishment than precisely to the Day of Christ's Resurrection.

That Prophesie in *z* *Isaiah*, hath an eye to the more large and spreading conversions of the two, and ten Tribes, in the latter days yet to come. How was this then fulfilled on Christ's Resurrection-Day? who of them was then converted? what eminent new Creatorship was there then brought forth, which might put any such signal remark upon the First Day of the Week, as from thence to become the new weekly Sabbath? When the most of the Disciples themselves did scarce believe him to be raised, till after that Day was over: And two Disciples, with whom he had walked some Miles that Day, had little

z Isai. 43. 19. 20.

belief of his Reſurrection; and little knowledge of him, till he diſappeared from them? How few in compariſon, were brought in unto Chriſt, and made new Creatures, in all Chriſt's life time, at his Death and Reſurrection, and forty Days after that, till after his Aſcenſion, and after the pourings out of the Holy Spirit? That forementioned Propheſie doth foretel, that Nations ſhall be brought under the *a* Jews Dominions, when thoſe new Heavens, and new Earth ſhall appear. This was not at the time of Chriſt's Reſurrection-day; nor ever ſince: and they were then, and have been ſince, for ſixteen hundred years or more, ſo far Ruling over the Nations, that they have been a ſcattered, deſpiſed broken people, without ſo much as any *b* Political Kingly Government amongſt themſelves: It foretels, that thoſe of *Judah*, and of *Iſrael* ſhould be gathered out of all Quarters, *c* Eaſt, Weſt, North and South: This alſo is behind yet unfulfilled: That *Euphrates* would be dry: Was this on Chriſt's Reſurrection Day? Or has it been ſince? Is not this alſo yet to come, upon their return to their own Land in the latter Days? Will not *d* their grand Enemy the Turk be then overthrown, who has ſo long wrongfully poſſeſſed their Inheritance? which when it is, will be ſo great a work for the inhabited Earth to take notice of, where the ear-report ſhall come, or the eye-witneſſing be, that it will obſcure the memory of former Acts.

a Iſai.43.3,4.

b Hoſ.3.4,5.

c Iſai.43.5,6.

d Iſai.43.17.

Another Propheſie by *e Iſaiah*, doth fortel, that at that time of the new Heavens, and the new Earth, the ten Tribes of *Iſrael*, as well as the other two, of *Judah*, and of *Benjamin*, ſhall according as to an expreſs promiſe, *f* return home to their own Country and Land: For *g Sharon* was in *Gilead*, which belonged to *Manaſſeh*: The Valley of *Achor* was a parcel of the Tract of *Jericho*, in the Tribe of *h Judah*. There will then be a new face of things in their glorious and bleſſed Renovation; when there will be divers things accompliſhed, which are not as yet fulfilled: As may be ſeen in the next Scripture *i* cited in the Margin: which is a part of this ſame Propheſie. For, obſerve here, *k* the Jews ſhall then be reſtored, when this will be performed: Their Foes will be terrified *l* upon the report of the Jews repair home, which is not fully verified: *m* The Nations will do homage to the Jews upon their Converſion: whereas hitherto they have been diſperſed among, and ſubdued by the Nations; are objects either of ſcorn or pitty to all Mankind where ever they are; *n* a great overthrow will be given to their open Enemies; which is yet to come. *o* The converted Jews will turn to *Jehovah* Chriſt; and will conſtantly and continuedly ſerve him according to Goſpel Inſtitution; particularly by obſerving the Seventh-day Sabbath, in his Sabbath: which expreſſion is uſed *p* elſewhere; referring to the Seventh-day Sabbath. When theſe things ſhall come to paſs, the LORD will make crooked things to be ſtreightneſs before his people; when that Law of his, to which the Iſles do expect ſhall be magnified, and made honourable, as the Giver of it, alſo will be. So great and ſo glorious things being to come, ſo long after *Iſaiah*'s Propheſyings: Such as whereof all the World could not have foretold; theſe are confirmed and verified by the Teſtimony of the Father, in his Son, by his Spirit in his Word. As for what is Propheſied of by *q Ezekiel* concerning the new Temple, or Church ſtate, where eſpecial direction is given for the ſervice of the Sabbath-day; this doth confirm and eſtabliſh the Seventh-day Sabbath to continue under New Teſtament times. For it ſpeaks of ſuch a Day of Sabbath, in the ſame Week, as has ſix working Days going before it: which is *ſ* expreſly according to the ſame Law proclaimed Mount *Sinai*, as one of the ten Words. That, which is alledged *t* out of *Peter*, was a Propheſie long after Chriſt's Reſurrection and Aſcenſion, *u* a little before *Peter*'s death; and not long before the deſtruction of the Temple, and of the Jews; which had a quite contrary Face and Nature from the glorious Renovation foretold. Thoſe new Heavens and new Earth that were propheſied, were at that time of *Peter*'s writing the Epiſtle, in the Promiſe, unfulfilled: ſuch as were yet *w* expected, and look'd out after: and the whole Diſcourſe doth manifeſt, that it was not then accompliſhed. *x* That day of the LORD (the ſame LORDLY Day ſpoken of in the *Revelation*, the great providential Day of his LORDLY Appearance) was not then come, it *y Peter*'s time: The Heavens were not then

e Iſai.65.17.

f Iſai.65.10.

g 1 Chron.5.16. Act.9.35. Joſh.12. 18. 1 Chron. 27. 29. Iſai. 33. 9. Song.2.1.

h Joſh.7.24,26. & 15.7. Hoſ.2. 15.

i Iſai.66.22.

k Iſai.66.5.

l Iſai.66.6.

m Iſai.66.10,11, 12. (*compare* Rev.1.7. & 2.9. & 3.9.)

n Iſai.66.14,15, 16.

o Iſai.66.23. (& ch.56.1--8. & 42. 4,16,21.)

p Numb.28.10.

q Ezek.46.4.

r Ezek.46.1.

ſ Exod.20.8,9, 10,11.

t 2 Pet.3.13.

u 2 Pet.1.14.

w 2 Pet.3.12,13.

x 2 Pet.3.10. (*compared with* Rev.1.10. & 16. 14.)

y 2 Pet.3.7.-18.

paſſed

passed away with a noise, they were not then perished in flames by fire; the Elements were not then burnt and loosed, or dissolved and melted; the Earth, and the works that were therein, were not then burnt up. *The Heavens which are now* (saith he, speaking of those that were in his Day and Time) *and the Earth are by the same Word laid up as a Treasure; and are kept unto fire against the day of Judgment, and of the Destruction of ungodly men, or of corrupt Worshippers. These things*, saith he, *shall perish*; They had not then perished: *The day of the LORD shall come*; It was not then come; but they were to look for, and to hasten unto the coming of it: *We, according to his promise, expect new Heavens and a new Earth, wherein dwelleth Righteousness*: We look for these things, They were as yet but in the Promise: They were under the Expectation of Believers: They looked for them, but they did not then see and enjoy them actually, in their real Coming; for they were not as yet come. Thus also that Prophety by *John*, in the z *Revelation*; when he had a Visional sight of a new Heaven and a new Earth, upon the passing away of the first Heaven and the first Earth; and when he saw the Holy City, and the New *Jerusalem*; and when a great Voice out of Heaven had told him, that God would wipe off all tears from the eyes of his Covenant-people; and that Death should be no more, neither mourning nor crying, nor any more trouble; for the former things should pass away. *He that sat upon the Throne said, Behold, I make all things new: Write, for these things are true and faithful.* Is it not evident here, that this Prophetie was many years after the Day of Christ's Resurrection? And must not the Fulfilling be after the Prophetie? Is there not enough in this very place to confute the Objector's Arguing; Is the first Heaven and the first Earth yet passed away? When ever was this fulfilled? Is the new Heaven and the new Earth yet come? Is the Holy City, the New *Jerusalem*, as yet come down from God a out of Heaven? Are there not tears found in the eyes of the LORD'S people, to be wiped away? Is there not death still? Are these former things yet passed away? Is not the LORD He, who then foretold, that he would make all things new? *John* saw in a Vision, and heard in a voice, they would be so made; but they were not actually so excellent on earth in *John*'s Day and Time. For there will be this new face of things in the Churches of Christ on earth: This New, Holy City, *Jerusalem*, is not said to go up to God, into Heaven; b but it doth come down from God out of Heaven. c God will renew his Covenant with his people, and he will Tabernacle with them. d God will put away Humane Ordinances, Inventions, Impositions, and Traditions, to set up his own Institutions, all the Laws and Orders of his New House, in their Purity and Power. e The Nations shall receive Light from this New Church; so shiningly enlightned, so clearly taught of him. f Church-Discipline shall be revived, set up, and exercised: Distempers, Diseases, and Ulcers, of Spirit, of Soul, and Body, shall be healed, and cured, and removed, g by the Medicinal leaves of the Tree of Life. All which do belong to a Church-State here on earth. If other passages in this Book of the *Revelation* be collated, it will appear, that many things foretold to go before this, are not yet fulfilled: h For there must be another manner of Conversion of the Tribes yet: of all the Tribes; which do include the Ten of *Israel*, as well as the Two of *Judah* and *Benjamin*; The twelve thousands of the several Tribes. i The New Church was to be erected, after that the See of the Beast was overthrown. k The Returning Jews are called the Kings of the East. There will be a laying dry the l Waters of *Euphrates*; as those of the Red Sea were of Old, for *Jehovah*'s Redeemed ones to pass thorow. m The *Turkish* oppressing Tyrant will yet further destroy many of the Jews; which grand Enemy shall at length be quite destroyed, utterly ruined, and his Power shall be broken to pieces. n The very place of this Conflicting Battel is particularly mentioned, where his Overthrow shall be: o And there will yet be a glorious Christian Church of returning, believing Jews erected; p from whom other Nations shall receive a shining Light, giving them Honour, doing them Homage; and bringing in their Glory to them; whom the King of Saints so much will delight in, as to dignifie them with the Glory of his presence; q compleating and perpetuating their Purity and Peace, their Holiness and Happiness: So that these are Works,

z Rev. 21. 1, 2, 3, 4, 5.

a Rev. 21. 2, 10. & 3. 10.

b Rev. 21. 2.

c Rev. 21. 3.

d Rev. 21. 22.

e Rev. 21. 23--26.

f Rev. 21. 27.

g Rev. 22. 2.

h Rev. 1. 7. & 7. 1--8.

i Rev. 16. 17, &c.

k Rev. 16. 12. (compare Psal. 68. 29. & Isai. 24. 21.)

l Rev. 16. 12. (Isai. 11. 15.)

m Rev. 16. 17--21.

n Rev. 19. 17--21. Joel 3. 2.

o Rev. 2. 9. & 3. 9. & 21 & 22 chapters.

p Rev. 21. 23, 24, 25.

q Rev. 22. 4, 5.

which were never yet ſo finiſhed, and which yet remain behind to be done.

r Jer.31.22, 31, 32, 33, 34, 35, 36, 37.
ſ Jer.30.23, 24.
t Jer.31.1.
u Jer.31.8, 9.
w Jer.30.10, 11.
x Jer.31.15--20. (*compare* Zach. 12.10, 11, 12, 13, 14.)
y Jer.31.21.
z Jer.31.22.
a Jer.31.23--38.
b Jer.31.31--37.
c Jer.31.38, 39, 40.

That Propheſie in *r Jeremiah* doth ſpeak much the ſame thing: For there is foretold the deſtruction of the *ſ* Enemies of the Jews, which will be in the laſt days, the uſual expreſſion ſetting out the accompliſhment of this glorious Myſtery, as other Scriptures do declare: *t* Then will *Jehovah* renew a Covenant with all the Families of *Iſrael*; All, with the ten, as well as with the other two Tribes. Here alſo is, *u* the place expreſſed, from what part of the inhabited Earth their return ſhould firſt be, even from the North. The Call would be to the generality of that people to come unto Chriſt, and ſo great a multitude would be converted to him, as were not to be numbred by man. *Jehovah* himſelf would be their Conductor and Leader in the way of their Return: The LORD's providential appearance would be ſo wonderful in this, that *w* the Nations afar off, and remote in diſtance from them, would upon report hereof brought unto them, much praiſe *Ælohim* for his Grace and Favour towards his People. The Lamention was foretold then, would be great *x* when Innocents were ſlain at Chriſt's Birth; but for greater in the latter Days, after that; when the Iſraelites would repent and turn unto Chriſt: then ſhould they return home to their own Land, to dwell in their Cities: Their Enemies would be overthrown by a *z* Woman; theſe Converts ſhould peaceably inhabite their *a* Country; and become very happy in being made, a pure glorious Church: *b* The new or renewed Covenant would be firmly ratified, and ſurely eſtabliſhed with them: *c Jeruſalem* would once again be rebuilt. Have theſe gladtyyings, yet had their through fulfilling? are they not Works yet to be performed?

d Heb.8.8--13.
e Heb.8.1,4.

That other Scripture in the Epiſtle to the *d Hebrews*, has the ſame Import and Deſign, as to the Covenant, and the renewing of it. Here is no determinate Day of Chriſt's Reſurrection mentioned; when this Promiſe was to have its exact preciſe fulfilling: and if we would point any particular time more than other, according to this kind of arguing, it was rather the Fruit of Chriſt's *e* Aſcenſion, if it relate to thoſe times ſo near Chriſt, when this High Prieſt entred into the Holy of Holies: For this Chapter doth more particularly ſet out the High-Prieſthood of Chriſt, entred into Heaven with Blood, and with Incenſe, ſatisfying and interceding there; ſitting at the Right hand of his Father; Raigning; having all Power; ſending Meſſengers to teach his People; and ſo is more conſummately a glorious Prieſt, King and Prophet together; actually beſtowing upon Believers all thoſe purchaſed, covenanted Bleſſings, for which he intercedes on their behalf; as Pardon, Peace, Grace, Mercy, Reconciliation, Aſſiſtance, Acceptance, and ſuch like: which he did for Believers before, but in another way of diſpenſing: For, whilſt he remained on Earth, even after his Reſurrection, till he aſcended into Heaven, the Levitical Prieſthood did continue. So that, the Honour is more in ſome reſpect put upon Chriſt's Aſcenſion, if we will date theſe new things about that time, when Chriſt went up into the higheſt Heavens: For, then more eſpecially, was the *ſ* new and living Way new made, by Chriſt's entring into the Holy of Holies, into the higheſt Heaven. As to what doth relate to the New Teſtament Miniſtration, as ſuch more ſpiritually diſpenſed, we have ſeveral times acknowledged, that without making any change in the ſum and ſubſtance of the Chriſtian Religion, in the Law of the ten Words. The Author of the Epiſtle to the *Hebrews*, doth ſet out the excellency of the New Teſtament, above and beyond the Old, as to the clearneſs and glorioufneſs of diſpenſing the ſame Truths and Things of God, which were of old under a darker adminiſtration. *g* This new Covenant ſpoken of, has had in all Ages, ſince the writing of that Epiſtle, ſome particular fulfillings, when the Regenerating Spirit doth write the Holy Law of the ten Words, on the two Tables of the Mind and Heart of any perſon and people, eſpecially if they be of the converted Hebrews, who are more eminently concerned in this Promiſe, the moſt of which is yet behind unaccompliſhed, and waits for the larger converſions of that people, in days yet to come: For that is a prophetical Scripture, yet taken out of that place in *Jeremiah*, which has been

f Heb.10.19, 20, 21.
g Heb. 10.15, 16, 17, 18. (*compare* 2 Cor.2.3, 15, 16, 17.

been ſpoken unto already, and which is again mentioned *b* towards the cloſing up of the New Teſtament Canon, as reſerved for one of the choiceſt Bleſſings of the laſt days. The neweſt things then, will be the laſt things, called therefore the *i* neweſt Times: *k* For the fulfilling of this, the whole Creation doth groan and wait, eſpecially thoſe who have the Firſt Fruits of the Spirit; they groan in themſelves, expecting the Adoption, Redemption of their Body: The reſt of the Creation long to be delivered from the wrong that is done to them by fallen Devils, and by ſinful men: They labour under their ſubordination to vanity, their oppreſſing ſervitude, their travellling pain, their uſe and ſervice being ſo quite perverted from what it was at their primitive make: and they ſhall be freed, when the New-Created-State ſhall come: For which, Holy longers do expect and hope, when *Tzijon* ſhall put on her Royal Ornaments, when the new Heavens, and the new Earth ſhall appear clothed with their new glorious Dreſs: When the Elect have been all gathered in unto Chriſt; when the Saints ſhall be poſſeſſed of the full and whole of their Heavenly Inheritance, to which they are adopted; of their glorious Liberty, to which they are appointed; from remaining indwelling Sin, to a complete Holineſs; from perſecutions, temptations, ſorrows and other troubles, to an uninterrupted peace, and happy Sabbatiſm; from their ſtrange Country, where they meet with ſuch unkind uſage, to their purchaſed Home, and prepared Palace in their new City; when their Body ſhall be more perfectly Redeemed, that it may be transformed into a likeneſs unto Chriſt's glorious Body; together with their Spirit and Soul; all together, fully to injoy this God in Father, Son and holy Spirit, for ever to glorifie him in conſort with the bleſſed Inhabitants of that Heavenly Country; where they may have all their waitings for fulfilled; all their Prayers anſwered; all their longings ſatisfied; all their capacities filled up with a ſuitable good: Then ſhall groanings paſs into ſhoutings; and ſighings into ſingings; O for that day! O who will give this! O how could Hearts ſick of Love for more of Chriſt in clearneſs of Viſion, and in fulneſs of injoying, even leap out of the Body; and forthwith give a ſpring into Glory! O how good is it to be here! But I muſt come down to this Mount, and do further work yet, for my LORD and Maſter.

b Rev. 21. 2, 7.

i Tempora Noviſſima. *This is* comparatio voce tantùm, ubi vox convenit, ſignificatio diſſentit: ut Novus *New*, Noviſſimus *Laſt*, *See* Daneſius's *Lat. gram. pag.* 65.

k Rom. 8. 19--25.

I am now to evidence from the Scriptures of Truth, that there was a Covenant of Grace under the Old Teſtament Adminiſtration. This Doctrine of Grace is that, which muſt lay the foundation for an after-aſſertion of mine about a Law of faith, under the Old Teſtament; For *l* Grace and Faith are companions: Rich Grace, abounding Mercy, free Love, from the Father, in and through his Son Chriſt, revealed to and in his people, doth by his Spirit in his Word, Inwork the Grace of Faith in them, and calls forth acts of Faith from them; that Chriſt may be made to them, Wiſdom, Righteouſneſs, Sanctification and Redemption; that no fleſh might glory in his Preſence; but that thoſe who glory, mighty glory in the LORD: and ſaving juſtifying Faith doth bottom upon the Power and Truth of God; manifeſting his unchangeable free Grace to Believers; giving them this Grace of Faith, whereby they apply Chriſt and his Righteouſneſs unto themſelves, for their juſtification in the ſight of God, making them to aknowledge, that *m* they are juſtified, accepted and ſaved, not of Works, neither of themſelves, but by Grace, through and for Chriſt.

l Rom. 4 16.

m Epheſ. 2. 8, 9.

In Order to the Augmentation of this Holy Science, I would propound theſe Queſtions to further Diſquiſition.

Q. Whether, where-ever in the Old Teſtament, he that appeared as a Man, or as an Angel, and withal is called *Jehovah*, be not always Chriſt, manifeſting himſelf under that Diſpenſation of Grace?

Q. Whether, if all the Hebrew Words, which in the Old Teſtament do ſet out Grace, Mercy, Sweet Savour, Acceptance, free Favour, Covenanting, Atonement, Reconciliation, Propitiation, Pardon and ſuch like; withal Synonyms

and

and Phraſes relating thereunto. If all theſe were put together, it would not bring great Light to this Doctrine of a Covenant of Grace?

Q. Whether there be clear Scripture-Evidences, that ever there were any Covenant made between God and Man, of Salvation by Works only, without Free Grace in a Mediator, on God's part; and without Faith in a *Meſſiah* on Man's part? So that Man's Juſtification and Eternal Life was ſolely and merely upon this one only condition of mans perfect, perpetual, abſolute, perſonal obedience to the whole Law of God, to all and every of his Commands.

Before I paſs more thorowly into the Proof of a Covenant of Grace under the old Diſpenſation, it may be of ſome uſe to open that expreſſion of a New, or a Renewed Covenant, *n* in the Propheſie of *Jeremiah*, and in the Epiſtle to the Hebrews. *o* The Hebrew word for New is ſeveral times rendred Renewed by the Engliſh Tranſlators themſelves; as the Reader may ſee in the Scriptures cited in the Margin: the Hebrew often ſignifying, not New for the Kind, but another of the ſame thing for Kind: The ſame word, which is in *Jeremiah*, A Covenant Renewed; as New Days, and New Mercies, are Renewed Days, and Renewed Mercies *p* Thus a new Commandment of Love, is a Renewed Commandment of the good old duty of Love, *q* Thus alſo in the Greek Language, in that forementioned Inſtance; it was an old Command renewed and revived: So it is alſo in the *r* Verb. Hence the Renewing of our Mind, and the Renewing of the Holy Spirit. That it has this ſenſe in the eighth Chapter of the Epiſtle to the Hebrews, will yet more clearly appear; when I ſhall diſcover, that all and every of the particulars expreſſed in that Covenant, are ſuch as have been, as were in their nature, real Exiſtence, and actual Being, under the Old Teſtament-diſpenſation.

n Jer. 31. 31, 32. Heb. 8. 9.

o Chadaſh. 1 Sam. 11. 14. Pſal 51. 10. Lam 5. 21. 2 Chron. 15. 8. Pſal. 103. 5. Job 10. 17. Pſal. 104. 30. Iſai. 61. 4. Lev. 23. 16.

p John 13. 24. 1 John 2. 7, 8. 2 John 5.

q Καινὴ.

r Καινίζειν, *To renew; in the compoſition with* ἀνὰ, *again to renew.* 2 Cor. 4. 16. Col. 3. 10. Rom. 12. 2. Tit. 3. 6.

In this, as in other great Undertakings in this Treatiſe, my Calls are more vocal than others from the LORD; to commit my ſoul by well-doing, unto this Faithful Creator, and loving Redeemer, *Jehovah* Chriſt. Conſidering the much oppoſition I have met with heretofore, about this and other ſuch Enquiries; and may yet further be exerciſed with. But he who made all things is alſo the Head of the Body; of his Body the Church; that in all he might hold the Chief. For ſo it pleaſed the Father; who in, and through, and by his Son, has in all Ages of the world, manifeſted and diſpenſed much of the freeneſs of this Love, and of the Riches of his Grace; which that *ſ* it might be made firm unto his people, he hath put into a Promiſe, made ſure with his Oath.

ſ Rom. 4. 16. Heb. 6. 13--18.

That Covenant which *Ælohim* in Chriſt made with his people, was a Covenant of Grace; one and the ſame both in the Old and New Teſtament, differing only in the manner of diſpenſing: As alſo is the whole of the Chriſtian Religion *t* one and the ſame in both, for Doctrines and Duties, for Graces and Privileges, and ſuch like parts of this Religion, which doth vary only in the ſeveral ways of Adminiſtration.

t Epheſ. 4. 3, 4, 5, 6.

By a Covenant of Grace, I mean the LORD'S free promiſing of Life, of Wiſdome, of Righteouſneſs, of Sanctification, of Redemption, of all good things to his people, believing in Chriſt; who are thus ſpecially favoured by him. The Inſtances which I ſhall particularize in, will be thoſe after *Adam*'s Fall. Such a Gracious Covenant the LORD made with his people, who were under the Old Teſtament-diſpenſation. *u* How much of Grace was there put into that one comprehenſive Promiſe, *The Seed of the Woman ſhall bruiſe the Serpent's head.*

u Gen. 3. 15.

I ſhall gather a little out of that full ſtore of this which is to be found, and put it together. *w Noah* was one that found grace in the eyes of *Jehovah*; a juſt man, perfect in his Generations; he walked with *Ælohim*. It is one of *Jehovah*'s Names, that he is gracious: And it is the ſpecial privilege of his people, that he has a peculiar favour for them. *x* This Grace doth *Paul*, in what he wrote to the Church of *Rome*, oppoſe unto Works, and unto Debt: *It was the free mercy of God, in Chriſt*; Noah *did not deſerve it. And it was* y *by faith that* Noah *pleaſed God, and ſerved him with acceptance. With this* Noah *did* Ælohim *eſtabliſh his Covenant, that* Noah *ſhould enter into the Ark; he, and his Sons, and his Wife,*

w Gen. 6. 8, 9.

x Rom. 4. 4, 5. & 11. 5, 6.

y Heb. 11. 6, 7.

Wife, and his Sons wives with him; where they should be saved from the common drowning: Noah *in faith, and in obedience, prepares the Ark to the saving of his houshold, through the which he condemned the World, and was heir of the righteousneſs which is by faith*; as is mentioned in the Epiſtle to the Hebrews. *z Peter* calleth him, *A Preacher of Righteouſneſs*. That this was typical, and had ſome further ſpiritual meaning in it, the ſame *Peter* doth declare, by ſhewing, that Baptiſm under the New Teſtament was an Anti-type to this, an anſwerable Figure, ſaving of Believers by the Reſurrection of Jeſus Chriſt. This Doctrine of the Free Covenant of Mercy, of Righteouſneſs, and of Salvatiou by Faith in Chriſt, did *Noah* commend to his hearers; and it was ſealed up towards the Faithful, in that wonderful deliverance in the Ark, which did ſhadow forth Salvation through Faith in Chriſt, and that Believers, of the Poſterity of *Noah*, ſhould be Heirs by Faith of the righteouſneſs of Chriſt; which was in this Type made a ſpecial Free Covenant with them; whilſt the unbelieving and unperſwadable, the impenitent and diſobedient, living and dying ſuch, would periſh and be deſtroyed. *a* After the Flood, *Noah* thus ſaved, builds an Altar to *Jehovah*, which was a Figure of Chriſt; by whom we are to offer the Sacrifice of Praiſe, always unto God; as is interpreted in the Epiſtle to the Hebrews: *It is Chriſt, the ſpiritual Altar, who doth ſanctifie the offering, and the gift.* On this Altar which *Noah* did build, *Noah* offered up burnt Offerings of every clean Beaſt and of every clean Fowl. The LORD Chriſt was hereby Typified, who performed his Office of Mediation, as in all the other parts of it, ſo in the diſcharge of his Prieſtly Function, offering up of himſelf a propitiatory Sacrifice to God his Father more eſpecially, for thoſe whom the Father gave unto him: This he did by the everlaſting Spirit without ſpot: This was ſignified hereby, expiation, and the doing away of ſin, by the ſlain Sacrifices of Chriſt himſelf: *Jehovah* ſmelled a ſmell of reſt, in what *Noah* did; graciouſly accepting of the Sacrifice thus offered: and again makes a Covenant with *Noah*, of rich Mercy in Chriſt: by and through whom Believers ſhould be freed from the Curſe. For another confirmation of this gracious Promiſe, the LORD makes it ſure unto Believers by a ſign. He gives them a *b* viſible Token at ſome Seaſons, for the encouragement of his peoples Faith, that when they ſaw him giving his Bow in the Cloud, they might believe, that he would remember his Covenant, that they might reſt on him, and on his faithfulneſs, in the true performance of the Word of his Grace. *c* This Covenant made with *Noah*, that there ſhould not be any more a Flood, to deſtroy the Earth, doth the Prophet *Iſaiah* apply to the Covenant of Grace, made with Believers in Chriſt, confirmed by Oath. For, as he ſwore, that the Waters of *Noah* ſhould no more go over the Earth, ſo he hath ſworn, that he will be no more angry with his Covenant-people, nor rebuke them; And the Rainbow, which is a viſible ſign of his ſpecial Favour, is both in *Ezekiels* Viſion, and in the Viſions of *John*, in the *d Revelation*, uſed as a ſign of Grace from God to his people in Chriſt: It was a gracious Teſtimony of Chriſt's glorious Majeſty.

This Covenant of Grace was afterward *e* renewed to *Abraham*; and that, ſeveral times; wherein *Jehovah* did promiſe to bleſs him, and to bleſs all the Families of the Earth in him, in the promiſed Seed, in Chriſt. *Abraham* is called, *The father of all believers.* The LORD Chriſt appeared unto *Abraham* about eight times, unto *Iſaac* about three times, and unto *Jacob* about ſeven times, for the more eſtabliſhing incouragement of Faith in his Promiſes; ſo many we have upon written Record. This free gracious Covenant and Promiſe, doth *Paul* in his Epiſtles, to the *Romans*, and to the *Galatians*, affirm, improve, and apply. It was ſealed by Circumciſion to *Abraham*: and that which was ſealed was the Righteouſneſs of Faith; and his Faith was therein confirmed by *Jehovah*'s Oath, as the Scriptures in divers places have recorded: It was full of Mercy and Favour, and *Jehovah* forgets it not: but, as he hath remembred, ſo he doth and will remember for his people, this his holy Covenant. *f* The Covenant of the Law proclaimed afterwards at Mount *Sinai*; could not diſanul this Covenant with *Abraham*; which was confirmed afore of God in reſpect of Chriſt: as *Paul* argues with many convincing Arguments: eſpecially two, if this be well conſidered,

z 2 Pet. 2. 5. & 1 Pet. 3. 19, 20, 21.

a Gen. 8. 20, 21. Heb. 13. 10.

b Gen. 9. 8.--17.

c Iſai. 54. 9, 10.

d Rev. 4. 3. & 10. 1.

e Gen. 12. 1, 2, 3. & 15. 5, 6. & 17. throughout. & 18. 18. & 22. Acts 3. 25. Rom. 4. 9--23. Gal. 3. 6--18. Luk. 1. 72, 73. Heb. 6. 13--18.

f Gal. 3. 16, 17.

g Exod. 19 & 20. Chapters.

sidered, that *g* there was a Covenant of Grace in that Covenant at Mount *Sinai*; which *Jehovah*, the *Ælohim* of his people, did then and there ſtrike with his people at *Horeb*. The Typical Signs and Shadowing Figures, delivered more privately there unto *Moſes*; together with the many annexed gracious Promiſes, relating thereunto, with reſpect to Prieſt, Sacrifices, Altar, and ſuch like, do caſt a clearer ſhining Light upon this, before the Eyes of every Spiritual Diſcerner, that will diligently compare the New Teſtament Commentary, particularly the Epiſtle to the *Hebrews*, upon that part of *Moſes*'s Book, where the Veil, that was upon the Face, is taken off.

And, if further, this may alſo be demonſtrated concerning the Law of the ten Words, which was proclaimed with more open Solemnity, and glorious Majeſty, that this alſo has in it the ſame Covenant of Grace, the Kingly Law will then the more commend it ſelf to the hearts of all the Diſciples of Chriſt.

This Law has in the Scriptures, the Name and the Thing of a Covenant of Grace. It is called a Covenant, ſuch an one as has Grace in it; For, if we conſider it, as having the ſupperadded Law of Types and of Figures, annexed to it; So *b* this Covenant was not dedicated without Blood. The patterns of heavenly things were purified by the Blood of Sacrifices, whereby Chriſt was held forth as confirming the Promiſes to Believers by his own Blood. The Prophet *Haggai* makes mention of *i* this Covenant, made with them in Chriſt. And *Paul* in declaring the Priviledges and Advantages of that People, doth reckon up theſe, that they were the adopted people of God, the *k* Ark of the Covenant, in which the ten Words was put, were amongſt them, was their Glory; all full of Grace; there were the Covenants; the two Tables of them; the Law-giving, and the Inſtituted-worſhip, was theirs; and ſo were the Promiſes too, which went along together with thoſe other favours. *l* So that, to be eſtranged from the Citizenſhip of *Iſrael*, was to be ſtrangers to the Covenants of Promiſe. *m* The Words there ſpoken are called, The Words of the Covenant: The two Tables on which the Words were written by the Finger of *Ælohim* himſelf, have the name of the *n* Tables of the Covenant, of the Teſtimony, of the Tables of the Teſtimony: The *o* Ark into which the Law of the ten Words, and this only was put, is honoured with the Title of the Ark of the Covenant, the Ark of the Teſtimony, covered over with Mercy, and crowned round about with Gold and Grace: The Tabernacle in which this Ark was treaſured up and kept, is ſaid to be *p* the Tabernacle of the Teſtimony. O how full of Grace is all this! Conſider well who was the Law-giver; *Jehovah Ælohim*, from the Father, in the holy Spirit, by the LORD Chriſt, ſpake with lively voice, *q* faces in faces, and this unto all the people. It was this Chriſt who was Adminiſtrator and Diſpenſer at Mount *Sinai:* He was the Proclaimer of his own Kingly Law there, as hath been already proved by the Scriptures. It was he, whom the Father gave *r* for a Covenant of the people. He who is *ſ* the Mediator of the Covenant: He who was the *t* Angel of the Covenant: *u* He who was the Confirmer of the Covenant: He who ever was, is, and will be, the foundation, the ground-work, the ſubſtance, the comprehenſive of the whole Covenant of Grace. He in whom all the Promiſes of God, as many as there be, are *Yea* and *Amen*; Truth and firmneſs it ſelf, faithful and unchangeable as he himſelf is. This Law it ſelf had much of a Goſpel Deſign in it; In the preparation that was made for the giving and receiving of it; there were precious Promiſes made to that people, who were then about to be taken into Covenant with *Jehovah Ælohim*: A God in Chriſt ingaged that, if hearkning they would hearken to his Voice, and keep his Covenant, *w* they ſhould be a peculiar treaſure unto him above all peoples: He would take them for his own proper Goods. The ſame thing is mentioned in the New Teſtament; *Chriſt purchaſed to himſelf a peculiar people.*

b Heb. 9. 18, 19, 20, 21, 22. Exod. 24. 6, 7, 8.

i Hagg. 2. 5.

k Rom. 9. 4.

l Epheſ. 2. 12.

m Exod 34. 28.

n Exod. 34. 28. Deut. 10. 2, 3, 4, 5.

o Exod. 25. 16, 21. & 40. 20, 21. & 26. 33. & 30. 26. & 15. 22--25.

p Exod. 38. 21. Numb. 1. 50. 53. & 10. 11.

q Deut. 5. 3, 4. *and ſo on to the* 25 *verſe.*

r Iſai. 42. 1--6.

ſ Gal. 3. 19, 20.

t Mal. 3. 1.

u 2 Cor. 1. 20. Dan. 9. 24--27. Rom. 15. 8. Gal. 3. 14--17. Rom. 10. 4. Acts 10. 43.

w Exod. 19. 4, 5, 6. 1 Pet. 2. 9. Tit. 2. 14. Mal. 3. 17.

So *Paul* kept cloſe to this Expreſſion; and that of *Peter* is much the ſame, in his firſt Epiſtle; though expreſſed by another; *A people for peculiar poſſeſſion*; theſe are they whom Chriſt Buys and Redeems to himſelf, for his own ſpecial uſe and ſervice, they are ſingularly dear unto him. So is that Propheſie and

Promiſe

Promiſe in *Malachi*. How rich, how free is this Grace; that *Jehovah* choſe his people * for his portion; as *Moſes* thankfully confeſſeth in the words of one of his laſt Songs: They were that part which he had marvellouſly ſeparated unto himſelf; his Heritage, as by Line allotted to him, whom none other can challenge as their Propriety. y This People he choſe above all Peoples that are upon the faces of the earth: Not for their Multitude above all Peoples did *Jehovah* ſet his love upon them, and chuſe them, for they were the feweſt of all peoples; but becauſe *Jehovah* loved them, and becauſe he would keep the Oath which he had ſworn unto their Fathers did *Jehovah* bring them out with a ſtrong hand, and redeemed them. The Election was of his Grace, not of any worthineſs in them. This Jewel was dear unto him, and he promiſed a further honour that he would put upon them; *They ſhould be unto him a Kingdom of Prieſts, and an holy Nation.* Is not this the ſelf-ſame thing which is mentioned, as the Covenant-privilege of God's choſen ones under the New Teſtament-diſpenſation of Grace? For z to this phraſe doth *Peter* keep, and ſo alſo does *John* in the *Revelation*; who doth give glory unto the LORD Chriſt, that he hath made his people ſuch now unto God his Father. How full are the treaſures of this Grace! O, what an honour did *Jehovah* put upon that People, whom he ſo brought unto himſelf! How ſignal a favour was this to his *Iſrael*!

* Deut.32.9.

y Deut.7.6,7,8, 9. Rom.11.5,6.

z 1 Pet.2.5,9. Rev. 1.5,6.

If we look into the Ten words themſelves, *a* do they not begin with a gracious Covenant? *I* Jehovah, *Thy God*. This he made over to his People in a ſpecial manner, there being no higher, no greater Good than himſelf; none ſo high, none ſo great as he: He is all Good in one; whatever Good there is, it is in and from him. They are the Bleſſed ones, who have this *Jehovah* for their God. *b* O, the Bleſſedneſs of ſuch! thus ſweetly ſung the Pſalmiſt. This is the choice part of their happineſs, who enjoy this privilege by his Gracious Covenant, and peculiar favour. Under every Diſpenſation of Grace, *c* this is mentioned as the ſumm of all good; for this is all the Salvation, and all the deſire of Believers. To be For or To a God unto that People, *d* is the ſubſtance of that Covenant of Grace, which God hath made with his People in Chriſt: So it has been to this day; and ſo it is revealed, that it will be renewed and revived in the pureſt and beſt days. When he gives himſelf to any, he gives an Inheritance of all things to ſuch.

a Exod.20.1,2, &c. Deut.5.6,7, &c.

b Pſal.144.15.

c 2 Sam.23.5.

d 2 Cor.6.16. Rev.21.3,7. Heb. 8.10. Jer.31.33. Deut.26.16,17, 18,19.

As *e* this doth bring in the firſt great Word or Command, ſo alſo is it expreſly put into the Second, into the Third, and into the Fourth; into every Word of Command of the Firſt Table: In the Second Table alſo, we may find it in the Fifth Word. And thoſe that will diligently obſerve, and duly apply it in their reading of the Holy Scriptures, may diſcern it to be a rich Portion, going along with every one of the Ten Words in particular, as well as made over to all of them in general; eſpecially with reſpect to the Fourth Word. It is remarkable in *Moſes*'s repeating of this Law, that in his going over of the Law for the Seventh-Day-Sabbath, this Covenant of Grace, *I am* Jehovah, *Thy God*, is *f* four times expreſly mentioned: beſides the Type of Spiritual Redemption by Chriſt; which is alſo about thirty nine years after Chriſt's firſt proclaiming of this Law at Mount *Sinai*; ſuperadded, and expreſly put into this Fourth Word, as a forcible Reaſon to engage Obedience to this holy Precept: The Figure of which Salvation by Chriſt, and of his delivering of his people from their Spiritual bondage and miſery under Sin and *Satan*, is a choice part of the Covenant of Grace. This is that which doth lead in the Ten Words: By this manifeſted Grace doth he invite his people to Faith and Obedience. His *Iſrael* of Old had Redeeming mercy put into the beginning of this Holy, Juſt and Good Law; who were redeemed, not only from outward Slavery, but alſo from the Idolatry of *Egypt*, *g* as the Prophet *Ezekiel* hath declared; and from the falſe Gods there, ſo hath *Samuel* diſcovered in his Second Book. And they had a Promiſe of other mercy in the *h* Second Word, which *Jehovah* would do unto thoſe, who loving him, and keeping his Commandments: They ſhould receive Mercies, Benefits, Loving kindneſſes, Bounties from him.

e Exod.20.2,5, 7,10,12.

f Deut.5.12, --15.

g Ezek.20.7,8. 2 Sam.7.23.

h Exod.20.6,

It is further note-worthy, that moſt of the Ten Words, even Eight of them, as they are in the two Tables, are expreſt in that manner, that they are Precepts

and Promiſes too, ſuch is the ſignificancy of that Future-tenſe in which they run; and the other two, that is to ſay, the fourth and fifth, *i* are put into the ſame promiſing, as well as commanding way, in the ſame Book of *Moſes* in another place: and the particular Duties and Graces, required in thoſe ten Words are ſomewhere or other covenanted by *Jehovah Ælohim*, to be given to his people in other Scriptures; as to love him; to fear him; to delight in him; and ſuch like; he will inwork in them what he doth require of them. O what abundance of riches of Grace is here!

i Lev. 19 3. & 26. 2. Epheſ 6. 1, 2, 3. Mat. 15. 4.

If you meditate upon what did accompany the ten Words, and what was annexed to them, what were all the Shadows and Figures, and Types, but a ſignificant Commentary upon the Covenant of Grace? What was the true ſpiritual meaning of all theſe ſuperadded Patterns, but to ſet out Chriſt, and all thoſe ſpecial benefits, which Believers have and do injoy in him, of which the followers of Chriſt, under that Diſpenſation of Grace, had a free participation; as the Diſciples of Chriſt have now? *k* they fed on Chriſt, in their Manna from Heaven; and they drank of Chriſt in their Water from the Rock. By the Grace of the LORD Jeſus Chriſt, they did believe to be ſaved the ſame way, as Believers do now: *Peter* put no difference between them and us, but only in the manner of diſpenſing. What ſhall I ſay more, of all the Signs and Seals, *l* under that Adminiſtration, of the free favour of *Jehovah Ælohim* towards his Covenant people? What was all this, but a Goſpel-Teaching, an applying of the Covenant? Take but off the Veil from them, and they appear much with a face of ſhining Grace. Was not the Virtue and Efficacy of Chriſt's death under that diſpenſation of Grace? He was the Lamb ſlain from the Foundation of the World; ſo he is ſaid to be, in the *m Revelation*. Chriſt's ſatisfaction and interceſſion was available for his Covenant-people in *Moſes*'s time. The Book it ſelf wherein *Moſes* did write all the Words of *Jehovah*, is called, *n The Book of the Covenant*. This Book on the Altar, was ſprinkled with blood to be ſanctified thereby; which blood is alſo called, *The blood of the Covenant*. The people alſo were ſprinkled with *the blood of the Covenant*, in the ſprinkling of the twelve Pillars, which did repreſent them, that is, the twelve Tribes. This Covenant or Teſtament at *Horeb*, as the Author of the Epiſtle to the *Hebrews*, hath obſerved and declared, was not dedicate without blood. Theſe were Patterns, Antitypes (and the Types muſt anſwer the one to the other:) of the heavenly things, and they were purified by the blood of thoſe Sacrifices, ſignifying, that the LORD Chriſt, by his death ſhould ſanctifie his people unto himſelf, by the blood of the New Teſtament; in a clearer manner of diſpenſing, and fuller meaſure of accompliſhing, though otherways, one and the ſame Covenant of Grace. *Moſes* called upon the people to behold this, which Scripture is explained in what is written to the *Hebrews*; this is the Blood of the Covenant, or of the Teſtament, which God hath commanded unto you. *o* Thus was the Covenant of Grace under the Old Teſtament confirmed by the Blood of Beaſts, exactly anſwering unto the ſame Covenant of Grace, under the New Teſtament; which was confirmed by the Blood of Chriſt. *p* There was free remiſſion of ſins: acceptation of the perſon, and of the ſervice, for in and through Chriſt, then as there is now. All the Prophets do give witneſs unto Chriſt; that, through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins. This doth further appear in *Moſes*'s repeating over in the latter part of his Book, the ſame Covenant which *Jehovah Ælohim* made with his people at *Sinai*; wherein he doth at large diſcover, how much rich Grace, and free Love, a God in Chriſt had manifeſted towards that people in Covenant with him: The Book commonly called *Deuteronomy* is a ſecond Declaration of the ſame Covenant of Grace, repeated, renewed with their Children; renewed with *Iſrael*; the ſame made before; only with ſome clearer Revelation of Chriſt, and of Bleſſings by him, and of inlarged, explained promiſes. It was the ſame Covenant of Grace, which was alſo ſolemnly renewed with, and by the people of God, at their return from the Captivity of *Babylon*, as may be ſeen in the Records of *Ezra*, and of *Nehemiah*. The ſame Covenant of Grace, alſo which the LORD makes with his people in Chriſt now. And *q* the ſame which he will revive and renew with the

k 1 Cor. 10 1--4. Act. 15. 11. & 10. 43. Rom. 10. 4.

l *The Sacrifices, the Oblations, and much more, that might be ſpoken of.*

m Rev. 13. 8.

n Exod. 24. 4, 5, 6, 7, 8. Heb. 9. 18, 19, 20, 21, 22, 23, 24, 25, 26. & 10. 10, 14. Mat. 26. 28. Mar. 14. 24. Luk. 22. 20.

o Heb. 9. 11--18.

p Acts 10. 43.

q Jer 31. 31--34. Heb. 8. 10--13.

the new formed created people in the latter days. Who ſhall not ſo break Covenant as thoſe Iſraelites in the Wilderneſs of old did, but ſhall be more ſtedfaſt and faithful to God, who will be ſo graciouſly in Covenant with them. Thoſe promiſes in *Jeremiah*, repeated in the Epiſtle to the *Hebrews* are if not peculiarly, yet at leaſt chiefly, made to the houſe of *Iſrael*; the ten Tribes, as well as *Judah*, have their part in them, *Ephraim* ſetting out the Iſraelites of the ten Tribes: They ſhall come from the North, and be generally called, an innumerable multitude; they ſhall dwell in their Cities in their own Country; their City of *Jeruſalem* ſhall be re-edified; their Eſtate ſhall be flouriſhing and happy to perpetual continuance; with ſuch other things, as were never yet throughly fulfilled. Which cannot be meant of their coming out of the Captivity at *Babel*: The promiſes relating to the New Teſtament Diſpenſation. And all this ſhall be in the *r* laſt days, by which words this great Myſtery is uſually expreſſed.

r Jer. 30. 24. *compared with the whole of the* 31 *Chapter.*

This will yet further, be evidently demonſtrated, in that, this Prophetie and Promiſe was renewed and revived ſeveral years after Chriſts Aſcenſion into Heaven, as is clear by the mention of it in that Epiſtle to the *Hebrews*, and in ſeveral places of the *Revelation*. For the contrary to all this was ſome few years in the ſame generation or age after Chriſt's death; the Jews were unchurched; the City and the Temple were deſtroyed, according to Chriſt's foretelling, in what is written in that *ſ* Book of his Generation.

ſ Mat. 24. 1.. 22

All and every of the particulars expreſſed in the renewed Covenant, were before, under that Diſpenſation in *Moſes*'s time: They are alſo now made good unto this preſent Diſpenſation, according to the manner and meaſure of Adminiſtration, as the All-wiſe God ſaw and ſees fit, which will be more clearly manifeſted, and more fully accompliſhed in the laſt times. And with this Prophetie both the Old and New Teſtament are cloſed. Let all and every of the Particulars paſs under a Scripture-Examination. Will Chriſt give his Laws in the mind of his people, and write them in their hearts? *t* So he did under the Old Teſtament-diſpenſation: The ſame thing was fulfilled towards and in a Covenant-people then. Thus in *Moſes*'s Writings, *Jehovah Ælohim* ſpeaks to his People theſe words (*The Ten Words written in the Two Tables of Stone*) *which I commanding thee this day, ſhall be in thy heart. Theſe are the fleſhly Tables wherein they ſhall be written.* Thus the Pſalmiſt in his time, in his deſcribing the Juſt man, ſaith, *The Law of his God is in his heart, it ſhall not ſtagger his ſteps.* The Prophet *Iſaiah* thus ſets out the people of God; *They are a People, in whoſe heart is this Law.* It was *Solomon*'s advice in his *u Proverbs*; *My Son, forget not my Law, but let thine heart keep my Commandments: Write them upon the table of thine heart.* And again, a ſecond time, in another place; *My Son, keep my ſayings, and lay up my Commandment with thee: Keep my Commandments, and live; write them upon the table of thine heart.* Hath the LORD promiſed that he will be for or to a God to his people? This was performed under the Old Teſtament. I have already ſhewed, that it is expreſly put into the Ten Words ſeveral times. In *Moſes*'s time *Jehova's* people had *w* avouched, or had made to ſay, him to be unto them for a God: They owned and acknowledged him to be thus in Covenant with them, for the confirming of their Faith, and for the increaſe of their Obedience. *I will remember unto them* (ſaid *Jehovah Ælohim*, ſpeaking of his Covenanting *Iſrael*, walking obediently:) *the Covenant of Anceſtors; them whom I brought forth out of the Land of* Egypt, *before the eyes of the Heathen, to be unto them a God: I* Jehovah. Thus did he often in that Book of *Moſes*, make over himſelf to his people in Chriſt; ſuch delight did he take in taking occaſion to tell them, that he was and would be a God unto them. Was not here Covenanting Grace, and Redeeming Love? It was the ſame that was made before, with *Jacob*, *Iſaac*, and *Abraham*, as ſometimes the order of words is: In other places is mentioned, from *Abraham* downwards, to *Iſaac* and *Jacob*: But in one place of *Moſes*'s Book it is mentioned, renewed and confirmed, going upward; from the people near a deliverance in *Egypt*, to *Jacob*, to *Iſaac*, to *Abraham*, the Father of the Faithful: Thus leading them to that former, and more ancient Promiſe, and Goſpel-covenant of Grace in Chriſt, Believers could ſay in the Pſalmiſt's

t Pſal. 37. 31. Iſai. 51. 7. Deut. 30. 1, 2, 3, 6, 8. & 6. 6. *compared with the* 5 *ch.* 2 Cor. 3. 3.

u Prov. 3. 1, 3. & 7. 1, 2, 3.

w Deut 26. 16.. 19 Lev. 26. 42, 45. Exod. 3. 6, 15, 16. & 4. 5. Pſal. 73. 26. Lev. 26. 3, 12.

time, that *Elohim* was their portion for ever. Hath the LORD graciously promised, that a chosen People shall be his people? So they were of old, in *Moses*'s days *If ye shall walk in my Statutes*, (thus spake he to them) *and keep my Commandments, and do them; then I will walk among you, and will be to you a God, and you shall be to me a People.* Jehovah *hath avouched* (or hath caused to say, or to promise, by giving his, and by taking thy Word) *thee to be unto him for a People of peculiar Treasure, as he hath spoken unto thee, and to keep all his Commandments: For* Jehovah's x *Portion is his people*, Jacob *the Line of his Inheritance; He hath divided and separated them unto himself, as his allotted part, and peculiar Possession.*

x Deut. 32.

Hath he promised Covenant teaching and Knowledge? This also was a Covenant privilege of Old. y He taught them his name *Jehovah*; and made himself known to them by that name, in putting a Being into his Promises made to their Fathers, for their deliverance; and proclaimed this Name to *Moses*. His people sate down at his feet, receiving of his Words. Thus were Christ's Disciples even then taught by him, as their Master. *Thou*, saith he to his people then, *hast been made see to know, that* z Jehovah *he* Elohim, *none else besides him: And thou shalt know, and cause to return into thy heart, that* Jehovah, *he* Elohim; *in the heaven above, and on the earth beneath, none else.* This doth particularly relate to their being instructed to acknowledge Christ's *Jehovahship*. a In *David*'s time, the Secret of *Jehovah* was to them who feared him; and his Covenant to make them for to know: He revealed in the inner Man of Believers the hidden Mysteries of Wisdom.

y Exod. 6.3,6,7, 8. & 34. 5, 6. Deut. 33.2,3,4.

z Deut. 4.35,36, 37,38,39,40.

a Psal. 25. 14. & 5. & 51.6.

Will he be merciful to the unrighteousness of his Covenant-people, no more remembring their sins, and their iniquities? The same free Mercy and Grace was manifested under the former Dispensation. b Christ hath put it into the second Word or Command: and proclaimed it as his Name, when *Moses* went up into Mount *Sinai*; as *Jehovah* had commanded him, taking in his hand the two Tables of Stone: *Jehovah, Jehovah* God, pitiful and gracious, long suffering, and much in Mercy and Truth; keeping Mercy for thousands, forgiving iniquity, and trespass, and sin. Doth not the blessedness of man consist in this? Whereupon *Moses* makes haste, and bows himself, and pleadeth this in Prayer; *Pardon thou, O LORD, our iniquity, and our sin.* c Was not this the meaning of the Sin-Offerings, and of the Trespass Offerings, with the annexed promises of Pardon, and of acceptation? d Did not the covering Mercy-seat, which was altogether as broad as the Ark (wherein were the two Tables) preach this? Did it not set out the merciful covering and propitiation of sins? Was not this a precious Figure of Jesus Christ? by and through whom, received by and through Faith in him, his peoples transgressings of the Law of the ten Words, are freely, fully forgiven, and wholly covered? How full are the Books of *Moses*; of the *Psalms*, and of the Prophets, of this comforting Doctrine?

b Exod. 20. 6. & 34. 6,7,8,9. Psal. 32. 1,2.

c Lev. 1. 2, 3, 4, 5, 6, chapters.

d Exod. 25. 17 ---25. *compared with* Rom. 3. 25. & 1 John 2. 1. & 4.10.

So that all these Promises in the Covenant of Grace, have been, are and will be the same under both the Dispensations. All the difference is, that in the last days, there will be a more clear discovery of this gracious Covenant: A more glorious way of dispensing; a more through inabling to the keeping of it. For to this especially, have the expressions of difference an eye and respect, between the old and renewed Covenant. Spoken of in e *Jeremiah*, and in the Epistle to the *Hebrews* compared. There will be larger pouring out of the holy Spirit and blessing, from the Father in the Name of the Son; in those latter purer times, that are near at hand: So that this Covenant shall not be broken, as it has been under former Dispensations of Grace; but be better kept with more exactness and faithfulness, with more intireness and continuedness in the fulness and perfection of it. *Halelujah*: I will confess *Jehovah* with all the heart: Gracious He. He will Remember his Covenant for ever, toward his people. The secret of *Jehovah* to them, who fearing him, and his Covenant, to make them for to know. All the paths of *Jehovah* Mercy and Truth, to them that keep his Covenant and Testimonies; and that remember his precepts for to do them. Have respect unto the Covenant! For ever thou wilt keep for thy

e Jer. 31. 31--34. Heb. 8. 10--13.

thy Saints, thy excelling Ones, thy Mercy and thy Covenant faithful to them.

The whole of the Christian Religion for Doctrines, Graces, Duties, Priviledges, and such like parts of that Religion, is one and the same under both the Old and New Testament. Is not the Word called the *f* Word of Christ? Is not Christ named the speaking-one, both by *Daniel*, and by the Author of the Epistle to the *Hebrews*? Doth not Christ call himself, *g the Word? and the Word of God?* Is not He the sum, and the subject matter of the whole Scriptures? Is not he the Author of them? Hath he not said of himself, he is *h* the one Doctor or Teacher of his Disciples? Is he not *i* the great Prophet? Is he not the LORD God of the holy Prophets? Did he not at Mount *Sinai*, speak by his own voice from Heaven? Was it not his forewitnessing Spirit, who from him spake in the Prophets of old, declaring the sufferings that should befal Christ; and the glory that was to follow, as saith *Peter* in his first Epistle? *k* Was not that passage in the ninety and fifth *Psalm*, *To day if you will hear his voice, applyed to the voice of Christ, in what was written to the* Hebrews. *l* Has not Christ himself declared, that those who searched the Scriptures might find them testifying of him? And what other Scriptures had they at that time, but those of the Old Testament? When he himself, in the days of his flesh did exercise his publick Ministery, preaching the glad tydings of Justice in the great Church-Assembly; did he not teach in *m* that Sermon of his at the Mount, the same true Christian Doctrine, which was delivered of old to his faithful Messengers from him, the which to bring to his people? And did he not vindicate the verity and purity of it, from those corrupt wrong Interpretations that false Teachers had given of it? Did not Christ who lay in the bosom of his Father, *n* declare and reveal the whole of the Will of his Father, under that former dispensation of Grace, so far as concerned that Dispensation? And is it not one and the same Will still? the difference in the manner of dispensing only, well observed? Were not they then taught all things, and all Truths whatsoever, that were necessary to Salvation? Were not they fully and perfectly directe d the true, right way to Eternal Life? Were not they strictly charged from Christ by his Servant *Moses*, not to add to the words that he gave them in commandment, nor to take from them? And must not that Word then, be a complete Directory, and comprehensive sum of all Doctrinals, as well as of other matters? O who will give, that this Word of Christ may indwel in us copiously, abundantly, in all Wisdom! O let it not stand as a stranger without doors! but let us receive it in, and find a place for it in our inmost parts! That it may be as well known, and familiar to us, as the most dear delightful companions, and the most near beloved Relations, with whom we dwell and converse. Let us be well acquainted with the whole of it, and diligently compare it in the several parts of it. Be we much and mighty in the Scriptures of both the Prophets, and also of the Apostles, receiving the whole as a Doctrine revealed from Heaven by Christ! O that this were more found in our Hearts and Minds! In our Memory and Conscience! in our Wills and Affections! That all the good Fruits thereof may abound, and be more visible in the whole of our Life! There we may learn all saving Wisdom: There is the perfect Knowledge to be had of all things, to be both believed and done, that Eternal Life may be obtained. There are Universal Principles of this Law of the ten Words, which do pertain to Faith and Manners; and these Practical Dictates which every one of these Laws doth include, is a Fundamental Truth and Doctrine necessary to be believed; as, that we must have *Jehovah Ælobim* for our God, and him alone: that we must worship him according to his Institutions in his Word, and not in any other way of Humane Inventing, and imposing, that we ought to have an holy reverent use of his Name: That the Seventh-day is his Sabbath, in which we may not do the servile works of our particular calling; that the Father and Mother are to be honoured; and so of the rest. Whoever doth believe the contrary to these, is guilty of erring in Decalogical Fundamentals.

f Col.3.16.Dan. 8.13. Heb.12.24, 25.

g John 1.1,14. Rev.19.13.

h Mat.23.8,9, 10.

i Acts 3.22, 23. Rev.22.6. 1 Pet. 1.10,11.

k Psal.95.7.Heb. 3.6,7.

l John 5.39.

m Mat. 5, 6, 7 Chapters.

n John 1.17, 18. Deut.4.1,2.Psal. 51.10. Ephes. 4. 24. Psal.100. 3. John 3.1--10. Col.3.10.

Have

Have I not already demonſtrated and proved by the whole Scriptures thoſe great Doctrines concerning the Jehovahſhip, the Chriſtſhip, the Mediatorſhip, the Lordſhip, the Lawgiverſhip, the Creatorſhip of the LORD Jeſus Chriſt? Would the Reader have more Doctrines thus manifeſted?

The Doctrine of Regeneration was preached of old. The firſt Creation of Man was an exact Patten, and a lively Samplar of this, *o* when man was made in the Image, according to the likeneſs of his Makers, he having a concreated reſemblance unto his Creators, in Knowledge, in Righteouſneſs, in Holineſs, in Dominion, in Glory; this was defaced by the Fall of Man, and is again reſtored to Sons and Daughters of God in Spiritual Recreation, which is a new man, renewed unto acknowledgement, according to the Image of him who created him in Righteouſneſs and Holineſs of Truth. As *Paul* doth ſpeak. *p David* acknowledgeth in the Book of *Pſalms*, that a new heart is Creation-work: So glorious and excelling a piece, as that it is the making of a new World of Men, and of Women. A Work that none but the Almighty-creating-power can do: and therefore all the Honour and Glory of it, muſt be given to him alone. This is the humble confeſſion called for, *q Know ye, that Jehovah he God, he made us, and not we; his people and ſheep of his paſture.* This is variouſly expreſſed in the Old Teſtament; in very ſignificant Words. *r Moſes* ſets it out by the circumciſion of the heart. So doth *Jeremiah*. *David* by Creation and Renovation. *ſ Iſaiah*, by *Jehovah*'s creating a people for his Glory; for his Forming of them; or Framing them anew (by the Spirit of Regeneration:) *t Ezekiel*, by a Reſurrection, a Life from the Dead; he calleth it, a new Heart, a new Spirit; an Heart of fleſh; *Jehova*'s giving of his Spirit in the innermoſt of the Covenant-people. The Prophets often by converſion, or turning from ſin to *Jehovah Ælohim*. What Spiritual Diſcerner doth not here ſee the ſame Doctrine which Chriſt preached to *Nicodemus*, *u* when he diſcovered to him the neceſſity of being born again from above; otherwiſe there could be no ſeeing, no entring into the Kingdom of God: Affirming once, and again, and the third time, that this muſt be? Which, when this great Doctor underſtood not what this Spiritual Regeneration was, what that was which was born of the Spirit; The LORD Chriſt reproves him for, and convinceth him of his Ignorance: *Art thou a Teacher in* Iſrael, *and knoweſt thou not theſe things?* Whereby he evidently ſhews, that this was no ſuch new unheard of Doctrine before; but the ſame that was taught in *Moſes*'s Book, and by the Prophets.

o Gen. 1. 26, 27, 28. Epheſ. 4. 24. Col. 3. 10.

p Pſal. 51. 10.

q Pſal. 100. 3.

r Deut. 30. 1, 2, 3, 6. Jer. 4. 4.

ſ Iſai. 43. 1, 7, 21. & 44. 2. 21.

t Ezek. 37. 1.. 14. & 36. 26, 27.

u John 3. 1.. 10.

Wouldſt thou be led to ſome other great Truth? Conſider that Doctrine about Juſtification. Hath not *w Habakkuk* declared, that, *The Righteous, by faith he ſhall live?* And is not this three, if not four ſeveral times mentioned in the New Teſtament? Hath not * *Paul* confirmed the ſame; ſhewing that *The Righteouſneſs without the Law, only by faith in Jeſus Chriſt, unto all, and upon all that believe; hath teſtimony from the Law and the Prophets?* Doth not *x Jeremiah* call Chriſt by this name, *Jehovah-tzidkenu, Our Righteouſneſs?* Did not *Noah* preach the ſame true, ſound Doctrine? Was not that which was ſaid of *y Abraham*, that *He believed, and it was imputed to him for Righteouſneſs?* Was not this written, not for his ſake alone, that it was imputed to him; but for our ſakes alſo, to whom it ſhall be imputed, even to them that believe in him who raiſed up *Jeſus* our Lord from the dead; who was delivered over for our ſins, and was raiſed up for our Juſtification? Were not Believers of old well inſtructed in the Doctrine of free Remiſſion of ſins? O how kindly was *David*'s heart affected herewith, when he taſted the ſweetneſs, and enjoyed the good, of this Truth! *z* O the bleſſedneſs, the happy goings on of him whoſe treſpaſs is forgiven, whoſe ſin is covered! O how *Bleſſed the man, to whom* Jehovah *imputeth no iniquity; and in whoſe ſpirit no deceit! Thou, O* Jehovah, *forgiveſt the iniquity of my ſin.* To this agreeth that of *Iſaiah*; who brings in *Jehovah* himſelf thus ſpeaking; *a I, I for my ſelf, blot out thy tranſgreſſions, and remember not thy ſin.* And the ſame Prophet doth record it of *Hezekiah*, that he thankfully acknowledged this; *Thou, O* Jehovah, *haſt caſt behind thy back all my ſins:* And that was the ſame which *Iſaiah* had experienced in his own caſe. Thus ſpeaks the Prophet *b Micah*, in

w Habak. 2. 4. John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

* Rom. 3. 21.. 28.

x Jer. 23. 6. 1 Pet. 2. 5. Heb. 11. 7.

y Gen. 15. 6. Rom. 4. throughout Gal. 3. 6.

z Pſal. 32. 1, 2, 5

a Iſai. 43. 25. & 38. 17. & 6. 5, 6, 7.

b Mic. 7. 18, 19, 20.

in an holy triumphing manner; *Who is a mighty God like unto thee; Forgiving iniquity, and paſſing by the tranſgreſſion of the remnant of his Inheritance! Thou wilt caſt all their ſins into the bottom of the Sea!* And long before him, this was reveaſed to c *Moſes*, when *Jehovah* proclaimed this to be part of his Name; *He, who forgiving iniquity, and treſpaſs, and ſin.* How often was this Truth preached over in the Sacrifices for Sin-offerings, and in their Typical Waſhings and Purifications, and ſuch like; which held forth this, in the ſpiritual meaning of them? And d Chriſt appointed ſome, who in their Function by Office, were to teach *Jacob* his Judgments, and *Iſrael* his Law; to ſhew them what thoſe Truths and Things were, that were ſo ſhadowed out by thoſe Figures. Thus alſo, was not the Sanctification or Holineſs of a Covenant-people The Declared Will of *Jehovah Ælohim*? e Is not the Command expreſs in *Moſes*'s Book, *Ye ſhall ſanctifie your ſelves and be holy, for I Jehovah your God? And ye ſhall keep my ſtatutes, and do them; I Jehovah who ſanctifie. Ye ſhall ſet to it to be holy, and ye ſhall be holy, for I holy.* Has he not put that honour upon them, by calling them Saints? f His Saints? An holy People in Covenant with him? How many ways did he preach this Doctrine to them? g The Prieſts muſt be Holy; the Levites Holy; the Prophets Holy; the People Holy; the Convocation Holy; the Sabbath Holy; the Place of Worſhip Holy; the City *Jeruſalem* is named Holy; the Houſe Holy; the Mount Holy; the Land Holy; the Garments Holy; the Tabernacle Holy; the Temple Holy; the Scriptures Holy; the Law Holy; the Covenant Holy. Did not their whole Burnt-Offerings call upon them to be ſanctified throughout? their whole intire Spirit, and Soul, and Body, to be kept unblamable? Did not the Precepts, to abſtain from prohibited Pollutions, and to uſe preſcribed cleanſings, in caſe of contracted uncleanneſs, ſpeak the ſame Truth? Was not the Law of the ten Words, a comprehenſive perfect Doctrine of all Holineſs and Righteouſneſs? And are not the Sermons of the faithful Prophets, full of Dehortations from ſin, and of Exhortations to Holineſs?

c Exod.34.6,7.

d Deut. 33.8,10.

e Lev.20.7,8,26.

f Deut.33.2,3. & 26.18,19 Lev. 21.6, 7, 8. Rev. 22.19.

g Exod. 28. 31. Lev. 21. 6, 7. 2 Chron. 23.6. & 35.3. Ezra.8. 28. Deut.14. 21. Iſai.62. 12. Dan. 12.7. Deut. 7.6. & 14.2. & 26.19. & 28.9.Exod.19. 6. 1 Pet. 2. 9. Exod.12.16.Lev. 23.2,4,7,8.21, 24. 27,35, 26. Numb.28.18, 25, 26. & 29.1. &c. Exod. 31. 14. Nehem. 9.14.

Exod. 16. 23. Iſai. 58. 13. Mat. 24. 15. Pſal. 74. 3. Ezra. 9. 8. Acts 6. 13, 14. b 1 Chron. 29. 3. 2 Chron.36.14. 2 Pet. 1.18. Pſal.3.4. Iſai.65.11. & 66.20. Zach.3. 12. 1 Sam.21.5: Exod.28.2,&c. & 29.29. & 31.10. Ezek 42.14. Exod.29.31. & 39.1. 2 Chron.29 5,7. Pſal.63.2. 2 Tim.3. 15. Rom.7.12. 2 Pet.2.21. Luk.1 72. Dan.11. 28. 30,32. Rom.12. 1, 2.

If thou wouldeſt be inſtructed in the Doctrine of the Reſurrection: i Did not the LORD Chriſt himſelf prove, and teach this, out of the ſaying of *Jehovah Ælohim* unto *Moſes*, in the Buſh, *I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but the God of living.* From whence he doth infer, that though *Abraham*, *Iſaac* and *Jacob* were dead as to their body, yet they were ſtill alive in their Spirit and Soul: which bodies were parts of them, and therefore their bodies ſhould in time riſe again. For, hereby it was evident, that there is another life after this is ended, which thoſe departed Saints, that were dead as to this life, had their ſhares and parts in. So that, God not only was heretofore, but ſtill now is, and will be their God, after their death. The Bodies of *Abraham*, of *Iſaac*, and of *Jacob* ſhall riſe, and therefore the bodies of the dead ſhall riſe, they ſhall live again, whereas now they are dead; and therefore they ſhall ariſe. For, he is their God now they are dead; and therefore they ſhall live again; though now they be dead. For God is not the God of the dead, who are ſo dead, that they ſhall never live again. So that, he declaring himſelf to be their God, ever ſince they were dead, it muſt unanſwerably follow as convincingly concluding, that their bodies ſhall live again. With what a clear judgement and holy confidence doth *Job* ſpeak the ſame truth? k *I know*, ſaid he, *that my Redeemer living, and that the latter one ſhall riſe upon rhe duſt. Therefore after I ſhall awake, and that the worms have digged through this, yet in my fleſh I ſhall ſee God: Whom I ſhall behold to me, and mine eyes have ſeen, and not a ſtranger: My reins are conſumed within my boſom.* Was not Chriſt's Reſurrection plainly taught in the l ſixteenth *Pſalm?* Where Chriſt himſelf doth thus expreſs his ſure hope of riſing again from death the third day? *My fleſh ſhall dwell in confidence, for thou wilt not leave my ſoul to Sheol; Thou wilt not give thy gracious Saint to ſee corruption?*

i Mat.22. 31,32. Exod.3.6.

k Job 19.25, 26, 27.

l Pſal.16.8,9,10, 11. Act.2. 25--32. & 13.34--37. 1 Cor.15.12,&c.

Doth

doth not *Peter* ſo interpret this? And did not *Paul* ſo explain and apply this? And if the head be raiſed, muſt not the members of that body, to which the head is ſo nearly related, in union and in fellowſhip be raiſed alſo? Hath not *David* left behind him a lively Teſtimony of his firm belief of this, in his day and time? When he ſet out the different apprehenſions, that he had concerning his expreſſed happineſs in another better life and world, from what the unbelieving men of this World had? They, thoſe mortal men of this tranſitory World, they counted their good things to be their part and portion here in this life. *m I, ſaith he,* (as if he all paſt into this; this was his Belief; this was Hope; this his Portion; this his Happineſs; *I) in juſtice ſhall view thy faces, ſhall be ſatisfied, when I ſhall awake with thy image.* There would be a day when he ſhould awake out of the duſt of the Earth, from the ſleep of death, when he ſhould ſee and know plainly and perfectly, and bear the Image of the Heavenly. The *Pſalmiſt* ſpeaks of a Morning, when thoſe that ſleep in the duſt of the Earth, ſhall awake and riſe. He believed, that *Ælohim* would redeem his ſoul from the hands of *Sheol*; becauſe he would receive him. A glorious Teſtimony of his belief of a Reſurrection. *n Daniel* in his Prophetick Spirit, ſpeaks of a time, when many of them that ſleep in the duſty Earth ſhall awake: ſome unto everlaſting life; and ſome unto reproach, and ſhame everlaſting. Which doth alſo point to a Day of Judgement, following of this Reſurrection. Though *Daniel* in this place doth not ſeem to ſpeak of the laſt general Reſurrection, yet hereby inſinuating the Doctrine thereof. According as *Enoch* alſo, the ſeventh from *Adam*, is recorded by *o Jude* to have Prophetyed; Behold, the LORD hath come with his holy ten thouſands, to do judgement againſt all, and convincingly to reprove all thoſe corrupt Worſhippers of them, concerning all thoſe their works of corrupt worſhip, which they have impiouſly done, and of all their hards, which they have ſpoken againſt the LORD, who ſinners worſhiping corruptly. The wicked ſhall not ſtand up in judgement; as is declared in the firſt *p Pſalm.* Sinners will then fall and be condemned. This *q Daniel* ſaw in that glorious Viſion, wherein the Judge of all ſhewed himſelf ſitting upon his Throne; having thouſand times thouſands miniſtring unto him; and ten thouſand times ten thouſands ſtanding before him: Where Judgement ſet it ſelf; and the Books were opened. Thus did *r Solomon* cloſe the Book of his Experiences of his folly, in ſeeking a happineſs in creature injoyments, which were all vanities, having minded others of the Day of their Death: A ſerious Meditation of which might prove, either a prevention, or a remedying of this evil malady. The Duſt ſhall return to the Earth as it was, and the Spirit ſhall return unto God who gave it.

m Pſal. 17.14,15. & 49.14,15.

n Dan. 12.2.

o Jude 14.

p Pſal. 1.5.

q Dan. 7.9,10.

r Eccleſ. 12 7,9, 10,13,14.

He leaves behind him, with thoſe who came after him, theſe acceptable words of Truth; the end of the Word of all hath been heard, theſe ſame *Ælohim*, or adored Almighties in Father, Son and holy Spirit, fear thou; and thoſe Commandments of his, keep thou; becauſe, this, all that *Adam*; or for this all *Adam*, or the whole of that firſt *Adam*, or all of Man, or the whole Man; here is all, the main of all our Religion, when we have ſpoken, and written, and printed never ſo much about Religion, this is our grand ſpiritual, and eternal concern, thine and mine, and every other mans: Becauſe *Ælohim* will make to come into Judgement, every Work, all Work, with all that is hidden, be it kept never ſo ſecret from other men here; if good, and if evil, or whether good, and whether evil.

Wouldſt thou who readeſt this, have the Graces of the holy Spirit, inwrought by him in the hearts of his Covenant-people, to paſs under the ſame Scripture-examination? Did not the Believers, under the Old Teſtament Diſpenſation, *l* obtain by *Lot*, like precious Faith with thoſe under the New Adminiſtration? *t* Hath not the Author of the Epiſtle to the *Hebrews*, given us a large Catalogue of ſuch as were full of lively fruitful working Faith? Doth he not give us an Hiſtorical Account of the Faith of *Abel*, of *Enoch*, of *Noah*, of *Abraham*, of *Sarah*, of *Iſaac*, of *Jacob*, of *Joſeph*, of *Moſes*, of *Gideon*, of *Barak*, of *Sampſon*, of *Jephthah*, of *David*, of *Samuel*, and of the Prophets? And of the wonderful Fruits and Effects of this Grace in them? How eminent was *Abraham*,

f 2 Pet. 1.1.

t Heb. 11. throughout. & 12.1,2.

more

more especially, and particularly this way? Who has this honourable Title put upon him, that he is called, *The* u *father of the faithful?* w Did not *James* in his Epistle Exhort the Christian Brethren to take for an Example, of suffering of evil, and of long suffering, the Prophets, who have spoken in the Name of the LORD? *Behold*, said he, *we count them blessed that endure.* Ye have heard of the patience of *Job*; and ye have seen the end of the LORD, that the LORD is of so much Bowels, and Compassionate. How lively was x *Abraham*'s Hope, who against Hope believed in Hope? y What a Man of Hope was *David*? Who that savours of, and that frames to his renewed Spirit, can considerately read *Davids Psalms*, and not see this Grace often put forth into Act by him? How constant an expectant was he unto *Jehovah Ælohim*, in variety of difficult and trying Cases? And how often doth he call earnestly upon others, to be much in this? The good whereof he had so often proved, to his great satisfaction, and to his raised joy? How full of love was his heart towards Christ, and towards the Law of Christ? So that, when he could not express the whole of what he thus felt stirring within him, he gives a vent to his heart, by his Exclamations, O how I Love! And by his longings after more. O what an holy Fear had he of this glorious God: And O how much did *David*'s heart stand in awe of his Word!

u Rom.4.11, 12, 16.
w Jam.5.10,11.
x Rom.4. 18.
y Psal.42.5,11. & 71. 5.

Shall I speak of Duties? Was not this *David* the Man, z to whom God himself gave Testimony, and said, *I have found David of Jesse, a man after mine heart, who shall will do all my wills*? How full of Prayings, Praisings, Singings, and of such like Religious Services, is that one Book of *Psalms*?

z Acts 13 22.

Wouldst thou hear somewhat of their Priviledges? Doth not *James* bear witness, that a *Abraham* was called a friend of God? b Did not *Enoch* walk with God? Had he not Testimony, that he pleased God? c Did not *Noah* find Grace in the Eyes of *Jehovah*? Did not he also walk with God? Were not the believing ones of the d Israelites Sons and Daughters to *Jehovah* their *Ælohim*? Were not they made partakers of the same e Adoption and Love, by Faith in Christ? What a f fulness of assurance of Faith had *Abraham*? How filled with joy and peace in believing was g *David*, whilst he walked in the ways of *Jehovah*! O what gladness was there often given into his heart! How often was the Light of the Faces of *Jehovah* lifted up over him? In this Light did the gracious Saints of old walk on, who were marvellously separated unto *Jehovah Ælohim*: In his Name were they glad all the day, and in his Justice were they exalted; for he was the Glory of their strength: They were satisfied with his favourable acceptation, and were full with his blessings. h The Sons of *Israel* were a people near him; *Halelujah.* i *Jehovah*'s portion was his people even then: *Jacob* was the Line of his Inheritance; they his portion, and he theirs. k Hear some of their holy Breathings: *To me how precious are thy thoughts, O God! How mightily increased are the summs of them! Would I tell them, they will be more than the sand! I awake, and still I with thee.* l *How precious thy mercy, O Ælohim! And the Sons of* Adam *hope for safety in the shadow of thy wings. They shall be plenteously moistened with the fatness of thy house; and the stream of thy pleasures thou wilt give them to drink; Because with thee the Well of life. In thy light we see light. Extend thy mercy to them that know thee, and thy justice to the right of heart. How much thy goodness which thou hast laid up for them who fearing thee!* Were not these things m forewritten for the use of Believers now? n When *Jacob* found *Jehovah* Christ in *Bethel*, did he not there speak with praying Believers in after Ages? When *Ælohim* turned the Sea into Dry; When his people passed thorow the River on foot, did not the Saints in after Generations there rejoyce in him? The Faithful then and the Faithful now are fellow-servants, and fellow-brethren, and joynt-heirs of the same promised Glory. o They confessed that they were Guests and Strangers upon Earth; they were desirous of, and sought a better; the heavenly Countrey: Therefore God is not ashamed of them, to be called their God. Happy they who are in *Abraham*'s bosom; who are taken into intimate society, conjunction, love, and glorious fellowship with him. How full of heavenly joys is that blessed State of Christ's Spiritual Kingdom; which is a Being with *Abraham*, *Isaac* and *Jacob*, and all the Prophets! Should not those who

a Jam.2 23.
b Gen.5.22,24.
c Gen.6.8,9.Heb-11.6,7.
d Deut.14.1.
e Rom.9.4.
f Rom.4. 19,20, 21.
g Psal.4.3,6,7. & 89.15. 16,17.
h Psal.148. 14.
i Deut.32.9. Jer.10.16.
k Psal.139. 17, 18.
l Psal.36.7,8,9, 10. & 31.19.
m Rom.15. 4.
n Hos.12.3. 4. Psal.66.6.
o Heb.11.13-16. Luk.16.23. & 13. 28.

are fellow-members with them of the same body, under that one Head, the LORD Jesus Christ, rejoyce together ! O how delightful is it to be with them in the Spirit ! The Church of Believers of old was then more in her *p* Infancy, she is now grown up; they now have all their Veils of Figures and Types taken off, and they see and enjoy Christ face to face: They are brought into the light of the Divine Majesty which is in Christ, cloathed in our Flesh. Christ is now no longer hidden to and from them under shadows; these former Coverings are now removed, and the clear Light is not kept away: They are now able to look into the bottom of *Moses*'s Ministry: They now so behold the Glory of the LORD, as to be possessed of the heavenly things themselves; having a clear view of Christ, who is the Image of the invisible God, the brightness or resplendence of his Glory, and the Engraven Form of his Person. There they receive their Reward, which God doth graciously give unto his Servants the Prophets, and to his Saints, and to all that fear his Name.

p Gal.4.1,2,3,4, 5,6.

Having thus at large manifested it to be according to the Word, that there was a Covenant of Grace under the Old Testament-administration; and that the privileges of the LORD's Covenant-people, even then, were the same for kind, with Believers now, though differently dispensed. I shall here further discover, that the Seventh-Day-Sabbath it self was some ways a sign of this; thus improving this Expression and Meditation to a right useful purpose, which some Adversaries do wrongfully pervert to an ill end. Thus they object:

The Seventh Day-Sabbath was a sign of their Sanctification, to whom it was given; and *q* therefore of a Ceremonial nature, and not given to all men. These to whom the Sabbath was given, to them it was a sign of their present Sanctification; but it was no sign of the present Sanctification of all people over the whole World: And therefore, it was never given to all the people of the whole World, but only unto God's people *Israel*: And therefore of no Natural Consideration, therefore Ceremonial. Thus it is objected,

q Exod.31.13, 17. Ezek.20.12.

This Objection is like to have the more satisfactory Answer, if there be a due clear distinguishing of the several things which are contained in it; and a proper Application of each Particular, unto the present matter in hand; that so the understanding Reader and the spiritual Discerner may see that way plain before him, which may directly lead him into the Mind and Will of Christ, and he may the better learn the Truth as it is in Jesus. I purpose therefore to distinguish of Signs, of Sanctification, of the Law of the Ten Words, of Peoples, of Ceremonials, of Giving this Law of the Ten Words.

Signs are either natural Signs, such as have a force of signifying from the created Nature of that thing which is the Sign. Thus the Heavenly Luminaries are Signs of divers things particularly, with respect *r* to the Seventh-Day-Sabbath. There is the same word in the Original. A diligent Observer with the eye, of the motions of those Luminaries, may see that set Times and fit Seasons for solemn Assembling, and for Instituted Worship are directed to, and pointed at by these shining Lights to measure out Daily-Evening and Morning, and Weekly-Seventh-Day-Sabbath Opportunities, for our direction in Working and in Resting; or the conserving of the orderly course and state of this World, in the required matters of appointed Services, due from Man, to his Creators and Makers throughout all the Ages, all the days of this Earth: Which is also put into a *s* Promise. And the Covenant of Grace is confirmed by these natural Signs. If these be Signs of created Nature, of the weekly Seventh-day-Sabbath, after the six foregoing working Days, in the same Week; and this Seventh day-Sabbath have foundation in created Nature; and both these be by the Ordination and appointment by the Allwise Creator; then (this being so established by an unchangeable Law of pure Primitive Creation;) the weekly Seventh-day Sabbath *t* must continue as long as those Luminaries do continue to be such a Sign. Which Seventh-day-Sabbath is also a sign of *Elohim*'s creating the World, of Heaven and of Earth, and of all things therein, in the six foreging Days; and of his Resting on the Seventh, which is the last Day of the Week. This being expresly rendred by himself as the Reason, why it is called a Sign.

r Compare Gen. 1.14. & 14 Psal. 104.19. *with* Lev. 23.2,3. & Numb. 28.2,9,10. Mogmadim & Mogmadei. מוֹעֵד est tempus Statutum, aut conditum, Conventus solemnis, Cœtus, Solemnitas, Congregatio: *from* יָעַד Condixit, Indixit, Constituit, locum scilicet vel tempus ubi vel quando aliquid fieri debeat. in Niphal. נוֹעַד, Convenire, Congregari, dicto scil. & Statuto loco, vel tempore.

s Gen.8.22. Jer. 31.35,36. & 33. 20--26.

t Gen.1.14. & 2. 1,2,3. Exod. 31. 16,17.

Or

Or Signs are inſtituted: which do ſignifie ſomewhat by Vertue of ſome ſpecial appointment, by the only Supreme Soveraign LORD and Lawgiver, *Jehovah* Chriſt. *u* Thus the Typical Sacrifices, and ſuch Ceremonial Figures, as were afterwards annexed for a time, to the weekly Seventh-day-Sabbath, were Signs and Shadows, Types and Figures. Theſe were ſignificative of a Chriſt, who was then under that Diſpenſation to come, to be born of a Virgin: So they were perfected and accompliſhed in and by Chriſt; when God was thus manifeſted in the Fleſh; when Chriſt was then born of the Virgin *Mary*: But the weekly Seventh day-Sabbath had its created Being before this; and diſtinct from this, and ſo continued after this did paſs into its Antitype. This weekly Seventh-day-Sabbath doth ſtand firm eſtabliſhed for ever, *w* in the Word, and in Nature.

u Numb.28.9,10. Heb.9. 24. & 10. 1.

w Gen.2.1,2,3. Exod.20.8--19. & Deut. 5. 12--15.

If the Objector, or any other do further affirm, that the weekly Seventh-day-Sabbath, is ſtill a ſignificant Sign by Inſtitution; and that this ſignificativeneſs is a part of it. If they mean, that it is thus a ſhadow of that Spiritual Eternal Reſt; that Sabbatiſm, *x* which doth yet remain for the people of God in the Heavens; let them look well to their Scripture-proofs for this; but I ſhall not contend with them about it; it rather making for the cauſe I undertake. For the Type muſt continue till the Antitype come. Let theſe men therefore keep the Seventh-day-Sabbath till they get to Heaven; if ever they come there: and then and there they will know more clearly and fully. If any further Typical ſignificativeneſs be pretended and urged, when I underſtand what it is, it is like to paſs under Examination and Conſideration with me. Obſerve here, that *y* the Typical Signs ſuperadded unto the Law of the ten Words, did eſtabliſh that Law in the natural unchangeable Holineſs and Righteouſneſs of it: Only by Inſtitution they did put ſome further thing into it, during that former Diſpenſation of Grace.

x Heb. 4.9,10. Col.2. 16, 17. Iſai.56. 1--8. & 66.22,23, 24.

y Gal.3. 19.

Or they are notifying-teſtifying-certifying-Signs.

By theſe, ſomewhat is made known and witneſſed unto them, unto whom theſe are given from the LORD for ſome particular uſe and end. *z* Thus the weekly Seventh-day-Sabbath is a Sign. Conſider here, the Law of the Seventh-day-Sabbath, as proclaimed and given by *Jehovah* Chriſt, put into a Covenant of Grace, (as have been proved:) Thus, *a* it was, is and will be a Sign: For there is no particular Verb of definite time expreſſed in one of the places, in the Original, to determine when, and how long, ſo as if then and there it were to be cut off, and ſo ceaſe to be a Sign: For it takes in all the parts of Time, all the ſpaces of Duration; it has been a Sign; it is now a Sign, and it will be a Sign. And in the *b* other place, the latter Verſe doth take in the paſt Time: which they render futurely: In the former Verſe it is Infinitive and Indefinite. Thus the Seventh-day-Sabbath is a Sign between *Jehovah* and his Covenant-people, that they are a ſeparate ſanctified people; a ſpecial token of his diſtinguiſhing kindneſs unto ſuch as are inwardly in Covenant with him: and ſome ways a Priviledge, even to thoſe who are as yet but outwardly in Covenant with him; as it brings them under the Inſtituted Ordinances of that Day. The Seventh-day-Sabbath in a Documental Sign, giving Inſtitution in this Pledge of Chriſt's Love, who having been the Creator, is the Redeemer too, and will be ſanctification to his Covenant-people, who are in a ſpecial manner his new created, peculiarly redeemed, and ſeparatedly ſanctified Ones. As this Seventh-day-Sabbath has its Nature, Inſtitution, Uſe and End, put into Scripture-Revelation, ſo it is a peculiar Sign to thoſe, unto whom this Word-diſcovery is made; eſpecially, when to their inner man; and will be ſuch to the Worlds end, to all and every of thoſe who are ſo choicely favoured. It is a witneſſing evidencing Sign to know this, where Spiritual-Worſhippers are Right Sabbath-keepers.

z Exod. 31.12, 13,26,17. Ezek. 20.12, 20.

a Exod.31. 17.

b Ezek.20.12, 20.

Were there a more Univerſal-holy-through-growing-Conformity, in Knowledge and in Obedience, to this and to every other juſt, holy, and good Law of *Jehovah Ælohim*, experience would prove to ſpiritual ſenſes, what Faith is to

believe from Word-Revelation, that the Weekly Seventh day-Sabbath would be such a Sign as would (the holy Spirit of the LORD, witnessing together with a renewed Spirit in the Saints;) point out unto them, and declare in them, that such are some of *Jehovah's* peculiar people in special Covenant with them, (like as *e* the holy Fruits of the regenerating Spirit, are such a notifying-testifying, certifying Sign of translation from death to life; This is a Sign which doth still continue. O who will give, that there were more of this evidencing Sign, (as to the natural Seed of such of *Israel* of old, as were spiritualized and new born; so to the *d* Spiritual Seed of *Israel* now:)that there is a mutual covenanting and communion between *Jehovah Ælohim*, and such a people of his, that they might know him to be theirs, and themselves to be his! This is a *Sign* that is still put into a Promise; and will even now, and in after days be made good to right *Spiritual* Observers of *Jehovah's* weekly *Seventh-day-Sabbath!* A *Sign* to know (here is one great End and special Use of this *Sign*, which is also a lasting-standing continued one) that *Jehovah* doth sanctifie such, and is their God. Whoever he be that can well evidence an Universal Obedience and Conformity to an whole Christ, and his whole Word, particularly as to his due sanctifying of the weekly *Seventh-day-Sabbath* of *Jehovah* his God (which would much influence and operate upon all other Religion:) would have *Ælohim's* Covenanted-Love more manifested to him, by the incouraging *Sign*; it would be a token to him for this, and for much other good. *e* It is promised, and it would be injoyed, actually injoyed for the present, even now; and this *Spiritual* Rest with Christ in God here, would by improving of Mystical-membership, in relation to the Glorified Ones above, be some beginning of that eternal *Sabbatism* in Heaven. Thus a Natural Duty is sometimes made a *Sign* of a *Spiritual* Priviledge.

e 1 John 3. 14. Gal. 5. 22, 23.

d Psal. 24. 3--6.

e Psal. 92. throughout. Isai. 56. 1--8. Mar. 2 27.

Against this, it hath been further objected, that Circumcision is called *f* a *Sign* of the Covenant between *Jehovah Ælohim*, and his Covenant people, in their Generations; for an everlasting Covenant, to be a God unto them. And so is, *g* the *Seventh-day-Sabbath*, called a *Sign* between *Jehovah* and his people, throughout their Generations, which they were to observe throughout their generations, for an everlasting Covenant between him and the *Sons* of *Israel*; it a *Sign* for ever. And therefore they were to cease together.

f Gen. 17. 7, 11, 12, 13.

g Exod. 31. 13,

For Answer to this in the General: Here is a Fallacy of Composition and Division; by taking some things severally and apart, which are to be taken conjoynedly: and by taking other things conjoynedly, which are to be taken apart. *Some* things here, would be well divided and severed, which are ill joyned; and other things would be well joyned, which are ill divided. Here the divided sense must be separated from the compounded; and the compounded sense from the divided. There is another Fallacy in the comparing of these two, Circumcision, and the weekly *Seventh-day-Sabbath*. Because it is not of the same thing in the same manner, according to the same part, to the same person and thing, in the same time. And there is a translation from one kind to another. Though in some thing these two, do more generally agree; yet in other things they do specially differ: which doth discover both a deceit and a defect, a confusedness and a captiousness in the Objector. This will further open it self by a more particular distinct considering of what doth follow. All *Signs* are not mutable or changeable *Signs*, to end with the Old Testament Dispensation. *h* *Sun*, Moon and *Stars*, have been, are, and will be, to the end of this World, natural and instituted *Signs*. These Luminaries are Witnesses of God's faithfulness in his Covenant, to Generation of Generations. Thus also are Day and Night such a *Sign*. The Rain-bow, whenever it doth appear, is to be a *Sign* to the Worlds end; a *Sign* or Token of God's Covenant with mankind; that he will no more drown this whole Earth with Water. *Jehovah's* weekly *Seventh-day-Sabbath*, has been already manifested, to be both a Natural, Instituted, and notifying *Sign*. *Such* an immutable unchangeable *Sign*, as that, *Jehovah Ælohim* will in no Generation, not even under this New Testament Administration put an end to his sanctifying of his people. Whereas Circumcision was a Typical, Mutable, Changeable *Sign*; *i* which passed into it more spiritual and

h Gen. 1. 14. & 8. 22. Mat. 24. 29, 30. Jer. 31. 35, 36. & 33. 20--20. Psal 72. 5, 17. & 89. 36, 37. Gen. 9. 13.

i Gal. 5. 1, 2, 3. Col. 2. 11, 12. Rom. 28, 29. & 11. 12.

and heavenly Antitype, when the Old Teſtament Diſpenſation was brought to its accompliſh perfected End. All Signs are not laid aſide under the new Diſpenſation. The *Signs* mentioned before, even the Luminaries, Day and Night, the Rain bow: So alſo the *Seventh*-day *Sabbath* were *Signs* under the Old, and do ſtill continue to be Signs under the New Teſtament Adminiſtration. Such a Sign Circumciſion is not, as to that of the Foreskin of the Fleſh; for this doth ceaſe. So that Circumciſion was another kind of Law, than the Natural Law of the Seventh-day Sabbath. The Type and Figure of fleſhy Circumciſion was Temporary and Changeable. This Sign which was the Seal of the Covenant of Grace, did belong to other ſorts of Laws; to the Ceremonial Law, as it was Typical, Figuring and Shadowing; and ſo doth widely differ in the whole kind from the Natural Law of the ten Words (whereof this of the weekly Seventh-day Sabbath is one.) Which is *l* a ſtanding unchangeable Rule of Life, uniform, and always one and the ſame. They were written once and a ſecond time in Tables of Stone, by *Jehovah* Chriſt, which doth ſhew amongſt ſomewhat elſe, their renewed durableneſs. It was the Writing of *Ælohim*; and the Record of them is to remain for ever. So that, a due difference muſt be put, between this weekly Seventh-day *Sabbath*, as it is ſuch a ſtanding eſtabliſhed Rule of Life, in created Nature, one of the ten Words; and between ſome Typical Inſtitutions, and ſuperadded Rites, and Figuring *Shadows*, afterwards annexed to this *Sabbath*. * There is a plain evident difference between theſe two ſorts of Laws. Let *Moſes* be heard concerning this in what he ſaid to the Iſraelites; *Jehovah* declared unto you his Covenant, which he commanded you to do, the ten Words (obſerve theſe are diſtinctly expreſſed, and ſevered from the Figuring Laws) and he wrote them upon two Tables of *Stone*; and *Jehovah* commanded me at that time, to teach you *Statutes* and Judgements, that ye may do them in the Land whither ye are going over to poſſeſs it. May we not diſcern here that *Moſes* doth put a clear difference between the Laws of the ten Words, which were publickly, openly ſpoken and given by the LORD Chriſt in his own Royal Perſon from his Father to all the people, and were written with the Finger of his own Spirit, between theſe, and thoſe other ſhadowy Ordinances, which were privately ſpoken to *Moſes*, only and by him, and by his Miniſtery brought to the people and written by him? Theſe figuring *Statutes* admitted of a change, and yet the Law of the *Seventh* day *Sabbath* doth remain unchangeable; a perpetual Law. And if any think, that there is yet further any thing ſignificative annexed to this day by *Jehovah*'s Inſtitution, of Chriſt's ſecond coming, and of the heavenly *Sabbatiſm*, then let that ſo far, when any will clear it up from *Scripture*, ſtand firm and unmoved till that time. If the naturalneſs and ſelf-evidence of the Law of the ten Words were to receive a change, becauſe of ſuperadded Inſtitutions, fitted to that Diſpenſation; particularly as to *Signs*; then the naturalneſs and ſelf evidene of every one of them, by this kind of arguing, were to receive a change. Was there not a Law for Fringes, by the Inſtitution of *Jehovah Ælohim* himſelf, throughout the Generations of the Iſraelites; for this end *m* that they might ſee and remember all his Commandments? This outward Rite was a memorative *Sign*, or a religious *Sign*, to help their memories, and to further their ſanctification. To lead them unto a continual remembrance and practice of all the Law of the ten Words. Thus alſo their *n* Phylacteries were for a *Sign* upon their Hand, and for a Memorial between their eyes, that *Jehovah*'s Law might be in their Mouth. This was a Typical Memorial, or Monument. Which is the proper meaning of the Original Word. By this outward *Sign* *Jehovah Ælohim* would have them to apply all their ſerious ſtudy, and all their careful practice, unto the keeping of all and every of the Laws of the ten Words. All the outward Rites of the *o* Ceremonial Laws were *Signs*, typical Figures, and ſignificant *Shadows*, inſtituted of God, as *Seals* and Pledges to aſſure Believers of Chriſt, and of thoſe good things which his Faithful, Obedient, Perſwadable ones, have in and by him. A due difference therefore ſhould be put between *Signs* and Figures, *Signs* and *Shadows*: For although in the general, and in common, there be ſomewhat of a *Sign* in Figures and *Shadows*, yet every *Sign* is not a Figure and *Shadow*, but has ſomewhat particularly ſpecially diſtinct: A Figure

l Pſal 19.7,8,9. Pſal. 119. *throughout.* Mat. 5. 17, 18, 19. Rom. 3. 31. Luk. 16. 17, 29, 31. Jam. 2. 8--12.

Exod. 31. 17, 18. & 34. 1, 27, 28. Pſal. 93. 5. *compared with the reſt of that* Pſalm; *and with the* 92 Pſal. Pſal. 111. 7, 8.

* Deut. 13. 14.

m Numb. 15. 37 --41.

n Exod. 13. 9, 16. Deut. 6. 8. & 11. 18. Mat. 23. 5.

o Pſal. 74. 9. Heb. 10. 1. & 9. 10. 13, 14.

Figure doth ſet out and foreſhew ſome Truth, Duty, Grace or Priviledge, which is afterwards more clearly to be revealed, though even then to be known, believed, done, acted and injoyed: A *Shadow* doth give ſome dark reſemblance, and it is a betokener of a Body which is to come in the place thereof, and is in the appointed ſeaſon to be exhibited: whereas a Sign, as it doth in ſome inſtances point out ſomewhat, which is yet afterward to be looked for; ſo in other caſes it doth aſſure Believers of ſomewhat that is already gone and performed: and in ſomewhat elſe it may ſtand and be joyned together with that which is ſignified thereby, and be of ſpecial uſefulneſs at one and the ſame preſent time. The Ark wherein was nothing but only the ten Words in two Tables; and the propitiatory Covering which was over the Ark were Types, Figures and Shadows of Chriſt: So that if Ceremonial Annexes ſhould make void the Law of the Seventh-day Sabbath, that way of arguing would lay aſide and make void all the other Laws of theſe ten Words. *Sanctification*, is either that which was natural, and concreated at the firſt, and is now reſtored to and inwrought in ſome, a ſpiritual transforming-*Sanctification*, whereby *p* the LORD doth regenerate and renew his People; by the Power and Grace of his holy *Spirit*. The *Seventh*-day *Sabbath* duely obſerved, and well filled up (having a ſuitable growing knowledge of, and obedience to, the reſt of the revealed Will of God, ſummarily comprehended in the ten Words) would be a notifying-teſtifying-certifying-*Sign* of this *Sanctification*: as has been ſhewn.

p 1 Theſſ. 5. 23. 2 Theſſ. 2. 13. Jude 1. 1 Cor. 6. 11. & 1. 30. 1 Theſſ. 4. 3, 4. Rom. 1. 4. John 17. 17, 19. Act. 26. 18. Heb. 2. 11. & 10. 10, 13.

q Numb. 6. 11. 2 Chron. 29. 5, 17, 19. Acts 21. 24, 26. Heb. 9. 13.

q Or it is a Ritual, Ceremonial *Sanctification*; whereby (under the former Diſpenſation:) in the uſe of ſome outward Rites and Ceremonies, ſome perſons and things, which had ſome ways contracted ſome uncleanneſs, were ſanctified or purified, which were typical and ſignificative of inward ſpiritual transforming *Sanctification*, and of real, inwrought Holineſs and Purity: Of this ſort of *Signs* were their Blood ſprinklings, their Water-waſhings, and ſuch like. (Baptiſm *r* is ſuch a *Sign* under the new Diſpenſation.) Thus the weekly *Seventh*-day *Sabbath*, if it be taken under this conſideration, as it had under the Old Teſtament Adminiſtration, divers Ceremonial Laws added unto it, both for preparation before, and for cleanſing in and after, in ſome caſes; in this reſpect, that which was ſuperadded to it, was a *Sign* of *Sanctification* to the Iſraelitiſh Church, beyond any other people, unleſs others came in and embraced the ſame true Religion; and then there was one Law for the Iſraelite, and for the *Stranger*:

r Rom. 6. 3--6. Tit. 3. 5. John 3. 6.

ſ Exod. 12. 45, 47, 48, 49. Deut. 4. 7, 8.

ſ When the Forreigner or *Sojourner* did leave the Worſhip of Idols, and other heatheniſh practices, of the Infidel World. Thus, *t* that people were injoyned ſome outward ceremonial *Sanctifyings*, for the reviving of the Law of the ten Words. But theſe Figures and *Shadows* made no real change upon the fourth Word; the Law of the *Seventh*-day *Sabbath*; as neither did they upon any other of the ten Words.

t Exod. 19. 10, 14. *compared with the* 20 Chapter.

Or *Sanctification*, is the ſeparating of ſomewhat from a common uſe, and deſtinating and ſetting of it apart, for ſome ſpecial, ſingular, holy Uſe. *x* Thus in ſeveral *Scriptures* ſome perſons were *Sanctified*; as the Adminiſtrators about holy things; the Iſraelitiſh people; which is alſo applied to the choſen Veſſels. *Sanctification* in this ſenſe, was applyed to the Tabernacle, Temple, Altar, Inſtruments, Meats, and to other things. *w* It is alſo applyed to the *Seventh*-day *Sabbath*: which *Ælohim* did ſanctifie for holy Uſes (and to no other day of the whole week, as ſuch;) at the firſt Creation, according to the Nature of its Eſſence, in the order of its being, before thoſe after ſuperadded Ceremonies and *Shadows*. So that, in this ſenſe, *x* Right Reaſon would inform all reaſonable men and women in the World, that the *Seventh*, the laſt day in every week has a concreated adaptneſs to be a day of holy Reſt, for the worſhip of their Maker; and that they themſelves ſhould be an holy people, ſeparated to the ſervice of the holy God: *y* Though his Church and People are thus ſanctified and ſevered from other people, by *Jehovah* in a peculiar, eſpecial manner, his Elect yet more eſpecially.

u Exod. 29. 44. Lev. 21. 15, 23. & 22. 9, 16. Gal. 1. 15. Jer. 1. 5. Luk. 1. 15. Exod. 31. 13. Lev. 20. 7. & 21. 8. & 22. 32. 2 Tim. 2. 21.

w Gen. 2. 2, 3. Exod. 20. 8, 11.

x Act. 14. 15--18. & 17. 2, 3, 22--34. Rom. 2. 14, 15.

y Ezek. 20. 12, 20, & 37. 28. Exod. 19. & 20. ch. Eph. 5. 26. John 17. 17, 19. Heb. 13. 12. Rom. 15. 16.

As for the Law of the ten Words, *z* if we look upon it in its ſuperadded Ceremonies, and ſome ſuch other intermixed Annexes; ſo it had ſomewhat peculiarly belonging to the Iſraelitiſh Church, and people in *Moſes*'s time: and to thoſe of other

z Exod. 19. 20, 24, 25 Chapters. Rom. 3. 1, 2. & 9. 4, 5.

other Nations, who were proſelited to that Ceremonial Typical way under that Adminiſtration: Whereas we under the New Teſtament, have another manner of Diſpenſation of the ſame Grace in a more ſpiritual, heavenly, glorious way. Although this Typical Figuring part made no real change even of old upon the Law of the ten Words. If this be conſidered, as it is, an abſolute and perfect Rule of Life, comprehending all duties whatſoever; and being that Image and Samplar, unto which all mankind, at the beginning, in their repreſentative Head, were created in Wiſdom, in Holineſs, and in Righteouſneſs, which was afterwards promulgated and proclaimed by *Jehovah* Chriſt, with a Covenant of Grace intermingled; ſo it is that Law of Nature, which inlightned Intellect or right Reaſon doth teach; ſome notions whereof are ſtill retained, even now in man's fallen corrupted eſtate. There are ſome Seeds of thoſe Eternal Truths, and Things; ſome common principles of good and of evil; both for the knowledge of God, and of his Service, and for thoſe Duties, which we owe unto our ſelves, and unto our Neighbours. This is born and bred with reaſonable man: every one doth carry it about with him; every one coming into this World, is inlightned therewithal: which Remnants of this Law, do ſerve for many good uſes and purpoſes in civil converſe amongſt men, and for ſome other ends. In this ſenſe the Law of the ten Words, particularly that of the weekly Seventh-day Sabbath, is given to the whole World. All mankind had it, in their common repreſentative, the firſt *Adam*, clearly, fully, perfectly; and have ſtill ſome Relicks of it left within them, by the Law of Nature, in the Light of Reaſon, demonſtrated by concreated Principles; the foundations and grounds of which, are knowable by Humane Intellect. In this ſenſe the Law of the ten Words; particularly that of the weekly Seventh-day Sabbath, is given to the whole World; all mankind had it in their common repreſentative, and have ſtill ſome indwelling Notions of it left within them. This Law, in ſome parts of the natural Duties of it, may yet by the Inſtitution of *Jehovah Ælohim* be a ſign of ſome myſtical thing ſignified; which doth make any real change in the natural Duty it ſelf, this ſtanding ſtill in its due force, as before; but it may have ſomething further ſignificant in it by the LORD's ſpecial appointment. As the State, Duty and Priviledge of *a* Marriage in the fifth and ſeventh Words; Inſtituted in Paradiſe, *b* doth figure the great Myſtery of that Myſtical Union, which is between Chriſt and his Church.

a Gen. 2. 18, 20 --24.

b Epheſ. 5. 23 --33.

People come next to be conſidered. *c* People are ſometimes in ſome Scriptures, more eſpecially taken for the Iſraelites, and the Jews. Theſe are ſometimes in the plural Number called Peoples. This People had ſome peculiar Priviledges beyond other Peoples; particularly, as to the kingly manner of proclaiming and revealing the Law of the ten Words, more in their ſight and hearing at Mount *Horeb*; and as to ſome things afterwards annexed to it; which was the Pattern in the Mount. Thus *Jehovah*'s holy Sabbath was made known unto the Iſraelites after another manner, than to *d* other Nations. Whilſt they walked by this Rule of Life, they were a *e* wiſe and prudent people: But when they tranſgreſſed greatly, they were a rebellious people. The Iſraelitiſh people ſo conſtituted as it then was, are called, *f The people of God:* The people of the God of *Abraham*. Theſe had ſome diſtinguiſhing favours in that day.

c Pſal. 62. 8. Prov. 29. 18. Iſai. 62. 10. Luk. 2. 10. Act. 21. 28. & 26. 17. & 28. 17. Heb. 5. 3. & 7. 5, 11, 27. & 9. 19. 2 Pet. 2. 1. Jude 5. Deut. 33. 2, 19 Judg. 5. 14. Ezek. 2. 3. Acts 4. 27.

d Neh. 9. 13, 14. Pſal. 147. 19, 20.

e Deut. 4. 6. Iſai. 65. 2. Rom. 10. 21.

f Exod. 6. 7. & 19. 5, 6. Deut. 4. 20. & 7. 7. & 27. 9. & 29. 13. 1 Sam. 6. 21. & 7. 8. 1 King. 8. 16. Pſal. 77. 15. Luk. 1. 17, 77. Pſal. 47. 9. Pſal. 147. 19, 20. Rom. 9. 4, 5. Pſal. 106. 4, 5.

People, in ſome other Scriptures, are ſome times taken, for all Nations beſides *Iſrael*, and beſides thoſe other Lands, who were brought over to the true Religion. Thus the Uncircumciſed Nations, ſtrangers from the Covenant of God, Indels, profane and ungodly, they alſo are called *g* People; and the People of the Earth; and the abominable People: Though theſe whilſt ſuch, did not ſhare in choice ſpecial Church-Priviledges, yet ſome ways they had the Law of the ten words (and amongſt others, the Law of the weekly *S*eventh-day *S*abbath, particularly:) As this Law of the Decalogue is the natural concreated Law. There are divers *h* Records in Humane Authors, for thoſe to ſearch after, who are curious in ſuch Diſquiſitions, which do evidence, that the *S*eventh-day *S*abbath was generally obſerved by the Pagans, as the weekly Holy Day. The

g Gen. 49. 10. Exod. 15. 14. Deut. 4. 6. Pſal. 33. 10. Iſai. 62. 10. Jer. 10. 2. Joel 2. 17. 2 Chron. 32. 19. Ezra. 10. 2. & 9. 14.

h *In a Treatiſe called*, The Court of the Gentiles; *by* T. G. *p.* 270, 271.

The remaining Relicks of their Natural Life and Right Reason, dictating the equity of this Law; which also might be traditioned down to them: The Pagan Idolaters, so far conforming to the Laws and Practice of the Church of God. They acknowledged the Seventh-day as more holy, and owned its Rest from labour: And the Ethnick Doctors in this way of teaching, would Philosophize only on the Seventh-day Sabbath. Then did they frequent their Temples: and then some of them sung their Hymns to their Idol God. These Precepts of the Decalogue, were the Law of our Creation; they are the natural Dictates of the Humane Essence, in its rational Exercise, ingraft Notions, concreated Characters, wrought into the essential composition of our natural Being; the Sanction whereof has more or less a living impression in the Humane Existence. The very order of the Days in the first created Week, did teach the observation in the weekly Seventh-day Sabbath; and made it a part of the Law of Nature. *Ælohim*'s Method in the Creatures Production, which did so dispose of his Works, and of his Rest, hath confirmed this Order in laying its foundation in created Beings. And *i* this is a very forcible way of right arguing, used by the LORD himself in his Word, in divers cases. The six forgoing Days of the Week for Work; and the seventh, the last Day of the Week for Rest. These were from the beginning of the Creation Designed; they were thus originally appointed by the Creator himself, and so laid as a standing Law upon the Rational Creatures. The natural equity whereof, man's Representative in *Adam* readily submitted, and subjected and conformed to; there being both ground and evidence enough in the things themselves, thus made; and Light and Reason enough in the Humane Intellect of Rational Beings, to discern and to improve this to the very same ends. Both these had Primitive concreated self-evidence; however sin now have darkned and defaced things. The indication of these Duties were at the first, true, real, sufficient: Some worn Letters of which original Ingraving, are yet still remaining to be read: These Laws resulting from the Humane Nature; and from that Relation which created Man, doth stand in, to his creating Maker: The Obligation which doth arise from hence, must continue as long as the Humane Nature doth continue. For it is Essential to our Formation and constitution as we are reasonable men and women; and so is unchangeably binding. And he that would make any one Law of pure primitive Nature alterable, doth thereby, though it may be not designedly, yet eventually, heave at the overturning of all the Laws of Nature: This Primigenial Holiness and Righteousness in created Man, bearing exact conformity to the holy Righteous Nature of creating *Ælohim*. And *k* Christ's coming was not to dissolve any one Law of the Decalogue, or any thing of the Obligation to any Law therein, but to maintain these Laws, and their obliging. All mankind, brought under convincing demonstrations, from distinguishing taste of the difference of good and of evil, should acknowledge all and every of those holy, just, and good Laws to have a clear congruity to their Natures. Who of all mankind, that has the due exercise of rational abilities, but must acknowledge that we ought, *to love the LORD our God, with all our heart, and with all our soul, and with all our mind; and to love our neighbour as our selves?* On which two Commandments hang all the Laws and the Prophets. For which we have the Authority *l* of the LORD Jesus Christ himself. He being the Law-giver and Law-Interpreter too.

m Further yet, People in some Scriptures, are the Elect and Believers: Whether of Jews or of Gentiles: Who are also absolutely called, People. The Nations which shall be converted to the Faith of the Gospel, renouncing Antichrist, and his corrupt principles and practices, are some of this people. These, both under the Old and New Testament Administration, had this Law of the ten Words written, not only in the Scripture Revelation, but also on the two Tables of the Mind and Heart, by the holy Spirit. *n* Thus is the Law of the ten Words, specially and distinguishingly given to new Creatures; and thus it will be renewed in the purer Churches in the later Days. In this sense, the Rule and Direction for renewed Holiness, and for the Works and Duties of Grace, and of Sanctification, is called, *The new Law, or Commandment*, the same with the Old, only *o* renewed.

Next

i Psal. 19. throughout. 1 Tim. 2. 12, 13. Mar. 10. 6, 7, 8. Exod. 20. 8--11. Gen. 2, 2, 3.

k Mat. 5. 17. Rom. 2. 14, 15, 16.

l Mat. 22. 26.--40.

m Mat. 1. 21. Acts 18. 10. Heb. 2. 17. & 7. 27. & 13. 12. Rev. 10, 11.

n 2 Cor. 3. 3. Jer. 31. 31--34. Heb. 8. 8--13. & 10. 16, 17.

o 1 John 2. 7, 8.

Next of Ceremonials. These are sometimes called *p The Law of Degrees*, placed in external Rites, and by some such other Expressions: These Rites were used about outward fleshie things; such as Meats, Drinks, Washings, and the like. These, so far as they were Typical, Figuring, and Representative, of a Christ who was then to come, to be born of a Virgin, and to shed his blood; were perfected and accomplished in Christ, when he was so born, and had so suffered, was risen and had ascended. And they did peculiarly belong to the People under the former dispensation. Of this nature were some Ceremonies, annexed to the Weekly-seventh-day *Sabbath*. By these holy rites, the Church and People of God under that administration, were *q* differenced and discerned, as a People holy to God, distinct from other prophane Nations. An Old Testament Ceremonie is set out in *Scripture* by Flesh, a carnal Ordinance, an hand-writing of death, an Element of the World, weak and egene, an Exemplar of Heavenly things, unstable; An Intolerable Yoak. A shadow; and such like; Which are not properly applicable to the *Seventh-day-Sabbath*, as such: If any say, it is an Exemplar of the *Sabbatism* in Heaven, and so a *Ceremonious* Type: Let then the Type stand, as I have said, till we can come at the Antitype. *Ceremonies* sometimes, do set out *r* the inward spiritual things, Graces, Duties, Priviledges, which they did signify and teach. A *Ceremonie* has been, and is, a *Sign* of somewhat that is natural; and so they have been annexed to natural *Spiritual* Duties. As *s* Evening and Morning worshipping of God, had divers *Ceremonial* Observances. *t* So the Weekly-*Seventh*-day-*Sabbath*. Thus for Parents to give up themselves their *Sons* and Daughters to God, is a natural dutie. Yet this duty has *v* Baptism even now, under the new Testament-Ministration annexed to it. Those things which are still of a concreated Spiritual Nature, *w* Were, are, and will be a duty. The Epistle to the Hebrews is a Gospel-Exposition hereupon. Though Multitudes of these *Ceremonies* were superadded to the Law of the ten Words, as an Evangelical Explanation and Interpretation of them, yet this doth not alter the true real nature of any of these ten words, which are always a standing unalterable Rule of holy Righteous living.

As for the giving of this Law of the Ten words: If this Law be considered *x* As promulgated and proclaimed at Mount *Sinai* by *Jehovah Ælohim*; thus there was somewhat in it which was a peculiar gift to the Israelitish *Church*, and those who were proselyted to it, beyond any other People. As for the time when he brought them out of Egyptian bondage, *y* so for the place, the Desert; *Jehovah* gave them this, in their Wildernesses condition. At Mount *Horeb*, or Mount *Sinai*, in an Enemies Land, that of the *Amorites* and of the *Moabites*. Thus also, *z* For the persons: They were those of that age, who were then alive at that place who understood the Hebrew, to whom He gave this Law. So for the subservient Administrator, by whose hand *Jehovah* Christ gave this Law to them: Who was *Moses*, there was *Moses*'s *a* Ministery used in it. Hence it is called the Law of *Moses*; *Moses* wrote this Law in a Book. *b* Also for the manner of proclaiming: With Trumpet, Thunder, Fire, Audible Immediate voice of *Æbolim* himself; and such like. And thus too, for the solemn imbodying of an whole nation into a *Church*-state. These and some such other like, were the peculiar Circumstances of that Promulgation in that day. Yet is the Law still the same now; The LORD Jesus Christ doth speak unto us, even now, in this Law of the ten Words. What God did speak unto *Moses*, *d* He spake unto others in the days of Christs flesh, when born of the Virgin Mary: which was hundreds of Years after. And *e* these ten Words were written unto us. If this Law be considered as the Law of nature, so it was given to all mankind, in Representative *Adam*: As I have declared. If it be looked on as Inwritten in the mind and Heart of the Regenerate by the Holy *Spirit*; Thus it is peculiarly given to new *Creatures*. As also I have manifested.

Thus I have laboured to clear and to distinguish, that which the Objector did tumble into a confused heap, and then from thence he drew wrong inferences:

P He

p Ephes. 2. 15. Hebr. 7. 16. & 9. 9, 10.

q Esther. 3. 8. Ephes. 2. 11.

r Gal 3, 23. 24. 25. Colos 2. 14. Hebr. 10. 1. & 9, 24.

s Numb. 28. 1. ... 8.

t Numb. 28. 9, 10.

v Mat. 28. 19. Acts 16. 15, 33.

w Rom. 12. 1. 1 Pet. 2. 5, Hebr. 7, 8, 9, 10, Chapters.

x Exod. 20. 1, 2, Deuter. 4. 45. & 5. 5. 6, &c. Jerem. 7. 22, 23. & 11. 4.

y Ezek. 20. 10, 11, 12 Deut. 4. 10, 15. & 5. 2, &c. &c. 29. 1. Malac. 4. 4. Lev. 26. 46. & 27. 34. Nehem. 9. 13, 14 Deut. 4. 45, 46. Numb. 36. 13.

z Deuter. 4. 9. ... 13. & 5. 3, 4, 5. John 1. 17. Exo. 32. 15. & 34. 29. Joh. 7. 19. Act. 6. 14. Neh. 8. 1. Dan. 9. 11. 13. Joh. 7. 23. Act. 13. 39. & 15. 21. 2 Cor. 3. 15. 2 Chron. 25. *& in many other places.*

a Exod. 19. 18, 19. & 20. 18. Hebr. 12. 18. - 21

b Exod. 19. 3, 4. &c. Deuter 7. 6, 7, 8,

c Exod. 19. 3, 4. &c. Deuter 7. 6, 7, 8,

d *Compare* Mar. 12. 26. *with* Mat. 22. 31.

e Rom. 15. 4.

f *Compare* Mat. 22. 24. *with* Mar. 12, 19.

He ſhould better have bethought himſelf, that, when he would ſpeak of the nature and Eſſence of a thing, (as particularly of a Sign or Ceremony) and doth ſo define it, that according to his own philoſophical way, all definitions of any thing ſhould be univerſal, or univerſally agreeing to the thing defined, where-ever it is found; it muſt be univerſally affirmed of that thing, where-ever it hath a Being.

Whereas it is diſcovered, that there is a Sign of Sanctification, which yet is not ſo in his ſenſe, There are ſome natural Signs of this; of ſanctified Seaſons ſeparate for holy Services. The Heavenly Luminaries were, are, and will be ſuch Signs. There is a notifying teſtifying-certifying Sign of Sanctification. Both theſe, the Weekly *S*eventh-day *S*abbath, has been, is and will be. It doth beſpeak Holineſs in the Nature and Being, in the Name and Thing of it, to the due obſervers of it; and therefore doth widely differ from that which is meerly Ceremonial. And both theſe *S*igns, are *S*igns to all *g* mankind. O how ſpecial a gift was this Law of the *k* Seventh day *S*abbath! A choice favour! One of the precious Mercies, as to the Law! To have all holy Reſt even here, in and with the LORD. For unto this doth it Call! To lodge in the boſom and heart of the *Meſſiah*, O how delightful; O how good; O how pleaſant.

g Compare Pſal. *throughout with* Rom. 10. 18. *and* Deut. 30. 11.--14. *with* Rom. 10-5 -1.

h Neh. 9. 13, 14.

I now return unto a further paſſage in a former (another from this laſt) Objector.

The next Particular to be demonſtrated, is, that the new Worſhip was Typically ſignified in the figuring Pattern of old. So that, neither doth this make any change at all upon the weekly Sabbath, to make it paſs from one day of the Week unto another, from the ſeventh to the firſt.

For as for that Typical Figuring Worſhip, which was a part of the Pattern under that Adminiſtration, in Types, *S*hadows, Figures and Rites, which was performed on the *S*eventh-day *S*abbath, that way of Worſhip by *S*acrifices of Lambs, by Meat and Drink offerings, Incenſe, and ſuch like; *i* as to this part, theſe were perfected and accompliſhed in and by Chriſt, when born of the Virgin *Mary*; when living, dying, riſing, aſcending: But the *S*eventh-day *S*abbath ſtands firm, as one of the ten Words; which are another ſort of Laws, that do abide for ever. *k* This Epiſtle to the *Hebrews* doth expreſly affirm, that the *S*piritual, Heavenly things of this New Teſtament of Glory, were in the Pattern under the Old. The parts of Worſhip now, were then only in a more ſhadowy, figuring manner; and therefore you may find the ſame things, as well as words, transferred out of the Old, into the New Teſtament. Only ſpiritualized in the new. *l* As Prieſt, Propitiatory, Altar, *S*acrifices, Offerings, Incenſe, and many ſuch like. Had this Ingager on the ſide, for the cauſe of the firſt Day, given inſtances in any particulars of VVorſhip, in the place where he ſpeaks of new VVorſhip, it might have been diſcovered, that the ſame was in the Pattern of Old, to which Types then, the Antitypes now, do directly, exactly anſwer. If a skilful experienced Believer would write an exact Commentary upon the firſt, ſecond, third, fourth, fifth, and ſixteenth Chapters of *Leviticus* (not now to mention much more in that Book, and in *Exodus*, *Numbers* and *Deuteronomy*:) and take off the Veil from them, and give forth the true, intended, ſpiritual, ſignificant meaning of them, by a collating of other ſuitable Scriptures, particularly in the New Teſtament; Every ſpiritual Diſcerner may quickly ſee, there was Goſpel-worſhip, even then, only differently for the manner, diſpenſed.

i Col. 2. 16, 17. *See the Margin in the laſt Engliſh Bibles. In part.* Gal. 4. 9, 10.

k Heb. 8. 4. & 9. 23.

l Heb. 13. 8.--15. Rom. 3. 25. 1 Pet. 2. 5. Rom. 12. 1. Rev. 8. 3, 4, 5. *and in many other places.*

m Heb. 9. 11. Col. 2. 11.--17.

The Ceremonies of old were *m* Types, and Figures, and Shadows, inſtituted of *Jehovah Ælobim*, for theſe ends amongſt others, to be ſignifying Seals of the aſſurance of Chriſt's coming in the fulneſs of time, to accompliſh them; and of thoſe good things which Believers had then, have now, and ſhall have, in after time, in and by him; *n* whether they were Adminiſtrators of holy Things, or particular Saints, or the Saints generally, all of them. Theſe were of old Signs and Seals of Regeneration, of Juſtification, of Sanctification, of Acceptaon, of Salvation, and of eternal Life, *o* they were ſhadows of good things to come

n Rom. 15. 16, 17. 1 Pet. 2. 5, 9. Rev. 1. 6. Heb. 9. 13, 14.

o Heb. 10. 1.

come, which shadows did continue *p* until the time of correction, at the coming of Christ in the Flesh, born of the Virgin *Mary*, which Christ was *q* the Body of these things themselves, the express form, the summary substance of them. They were now to pass into the spiritual things signified; as those Typical Figuring, signifying, sealing Ordinances, and Institutions of the New Testament Dispensation of Grace, Baptism and the Supper of the LORD, do really to believing partakers of them represent glorious things, and will do so, *r* till Christ come to make all things new. The forementioned time of correction did then eminently begin, when Christ *s* first openly shewed himself to be the same *Messiah*, the same God manifested in the flesh (for he was born a Saviour:) Of whom all the Prophets had foretold: And it had still a further progress, as he passed further on in his life, fulfilling all Righteous Observances; as afterwards by his Death and Resurrection; The thorough perfection of which time of correction, was when he ascended up into the Heavens: The Holy of Holies there. So that, if we speak of God thus manifested in the flesh; thus was Redemption Work in the Antitype carried on, the complete finishing thereof, was upon Christ's going up to his Father from Earth to Heaven. *t* For then, and not till then, was the thorough completed consummation of the Old Testament Administration; and then, and not till then, was the full perfect *u* initiation of the New Testament Dispensation, as the Author of this Epistle to the *Hebrews* doth expressly declare it. If men will lay any more stress and weight, in their arguing about this, to any particular time and day, then the very form and the true Existence, and real Essence, and the consummating Consecration of that Priesthood of Christ, (which did set an end to, and did put down the Aaronical and Levitical Priesthood, before which, the whole of the Antitypical Work of Redemption, so far as it did relate to the Priestly Office of Christ the Mediator between God and Man, was not perfectly filled up:) This doth stand and consist in those things, which do belong unto the *w* Ascension of our LORD Jesus Christ into Glory: For, whilst Christ was on Earth, there were other Priests, which offered gifts according to the Law of the Pattern, who did serve unto the Pattern and Shadow of Heavenly things, of Heaven it self; and so long Christ had not the former typical Priesthood, so unchangeably, unpassingly to any other, passing into him as the Antitype; so long as he remained on Earth, he was not such an High Priest, as the Author of this Epistle doth plainly word it; into which Heaven Christ did therefore ascend, to make *x* a full end of all those Old Testament Types and Figures, becoming now the glorious Mediator of the New Testament, which is established or legitimated in better Promises: The holy Spirit, hereby signifying this, that the way of this Heavenly Sanctuary, the Holy of Holies was not yet made manifest to be perfectly accomplished, till Christ ascended there; whereby there is evident proof made, that the Aaronical Levitical Priesthood, being a Type, Figure, Pattern, and Shadow of this Cœlestial, super-Cœlestial Priesthood of Christ, did stil stand till then, and was not to give way and place, as a Type and Figure, unto the Antype and Truth, until this great High Priest Christ went into Heaven. The Birth, the Life, the Passion, the Death, the Resurrection, the Ascension of Christ, have *y* every one of them, somewhat peculiar in them, as to the Redeeming-work, and must all of them be put together for the thorough completing of so good and so gracious, so great and so glorious a Work. But those who would make the Resurrection-day of Christ, to speak that about a pretended change of the weekly Sabbath, from the Seventh day to the first, should consider, that the perfect consummation of this Work in the Antitype, was at Christ's ascending up into Glory. Then did he Captive Captives unto himself, (which was done *z* when he thus went up on high:) which was a part of Redeeming Work. *a* The effusion of his holy Spirit, was one Fruit of Christ's Ascension thither: *b* Into Heaven he went, in the name of his people for their good, to take possession for them. Now hereby was the Heavenly Holy of Holies *c* opened: Here did this high Priest *d* intercede for those whom the Father gave unto him. The Priests entring into the Holiest was *e* a Type of this; yet in some things there was a difference. The Typical high Priest of old was to enter in there, once every year;

p Heb. 9. 10.
q Col. 2. 17.
r 1 Cor. 11. 24, 25, 26.
s Luk. 2. 11.
t Heb. 8. 1, 4, 5.
u Heb. 10. 1, 2.
w Heb. 8. 4, 5. & 9. 23, 24. 1 Tim. 3. 16.
x Heb. 8. 4, 5, 6. & 9. 8, 11, 23. 24. & 7. 16, 25, 26. vers. 25. *To the full end.* εἰς τὸ παντελὲς.
y Luk. 2. 1. 1. Rom. 8. 32, 33, 34.
z Ephes. 4. 8. Psal. 68. 18.
a Act. 1. 11. & 2. 1, &c.
b Heb. 6. 20. & 9. 11, 12. John 14. 2, 3. & 16. 7.
c Heb. 10. 19, 20.
d Heb. 6. 20. & 7. 25. & 9. 24. John
e Heb. 9. 7, 12, 24. & 6, 20.

year. But *f* Christ entred into Anti-typical Heaven once for all. *g* The High Priest of old entred into the Type with the blood of Bulls and of Goats: Christ entred into Heaven with his own blood. *b* The High Priest appeared of old before the Ark for the people a little while, and then came away quickly agen: But Christ for *i* ever doth appear before God his Father, having hereby obtained Eternal Redemption for those who are his. What shall I more say about this? To expound the whole of the Old Testament pattern, as to the matters of worship, and in all the other parts of that Administration, and then to apply it in the new, how exactly one doth correspond to the other, were task enough for a long Life. That, the shadowy ceremonies, and figuring Types of the Old Testament; as such, that is to say, as shadowy ceremonies and figuring Types, are done away, and leave no obligation of duty upon Believers under this New Testament, ministration to observe and perform the outward part of them, I would thus demonstrate by Arguments drawn from *k* those Prophecies in the Old Testament, which do foretel this: The LORD Jesus Christ upon his coming in the flesh born of a Virgin, was to cause the sacrifice and oblation to cease, and thus he bespeaks his Father, *Sacrifice and Oblation thou wouldest not: mine ears hast thou digged open; burnt-offering and sin-offering thou askedst not: Then said I, lo I come, in the Roll of the Book it is written of me. My God, I delight to do thy acceptable will; and thy Law is within my Bowels*: Christ's Ear was digged open, it was pierced and became listning to his Father's call, and obedient to his Father's voice; his Ears were bored by the Father, whose servant for ever Christ was: the Father fitted a Body to this beloved Son of his, preparing and ordaining it to be an ordinary and expiatory sacrifice for the sins of the World, it *l* being impossible, that ceremonial sacrifices should purge away sins, which therefore were now refused as unprofitable, and they received their perfection and accomplishment in Christ.

f Heb. 9.7,12,25.
g Heb 9.5, 7, 12, 24,25.
b Heb. 9.4.
i Heb.9.12.
k Ps. 40. 6, 7, 8. *compared with* Heb. 10.5--9. Ps. 50. 7--14. Dan. 9.27.
l Heb. 10. 1--4.

I argue further from those Scripture Names, which are given unto those Rites and Ceremonies, whereby their Nature is aptly expressed and significantly described: sometimee they are set out by *m* Types, as they were under the old, to which the Anti-types do directly answer in the New; so that the old Types do give place, and the new Anti-types do stand in their Room: those Types being representing signs, as of some spiritual thing signified then, so also of some future thing come to pass now; which being come to pass, as it had a correspondency to the former, so also did it do away the external part of that which had before adumbrated it. They are in other places called *n* shadows, which are obscure representations of somewhat else that was the express form; they were a picturing delineation, and a well drawn Image, of Heavenly things, of future good things. They were *o* exemplars, as so many Images, representing of Christ and of his benefits: They were *p* a parable, or collation, an artificial prefiguring narration of somewhat else signified thereby; a form of Ritual Worship, which served for that time under that administration, putting somewhat that was visible before the eyes, which yet had a more inward mysterious meaning in it. They were *q* fleshy, and flesh, those external ceremonies and outward works, were exercised about outward, earthy, crass, infirm, and fading things; hence the Laws and commands about them are said to be fleshy precepts, injoyning the offering up the flesh of bulls, rams and goats, they were fleshy rites, and one of their signs, that of Circumcision was a mark in the flesh. The Reader should not here mistake me, as if I were in this against all the outward part of Worship now under the New Testament, whilst I declare the abolishing of those external sacrifices, and outward Rites which were Typical and figuring of old. A just respect of outward reverence, is due unto *Jehovah Ælohim*, where he doth manifest his gracious presence: Here is a duty of veneration to be expressed by outward gesture. Although the inward Worship be principally in several respects intended and required, yet the outward and bodily part is not excluded but enjoyned also, such as elevation of the Eye and palms of the Hands, bowing, kneeling, and the like, where meet circumstances of time and place, and other parts of the case are fitted for it: The LORD made *r* the body of Man to be worshipped and glorified by, as well as the Spirit and Soul, and Believers have a promise

m Acts 7. 44. Heb.8.5. *compared with* Heb. 9. 24. & 1 Pet. 3.21. *See the Greek words,* τύπος, ἀντίτυπα.
n Heb. 10. 1. & 8. 5.
o Heb. 8.5. & 9. 23.
p Hebrews 9. 9. παραβολή.
q Gal. 3. 3. & 6. 12. Heb. 9. 10. & 7. 16. Gal. 6. 13.
r 2 Cor. 6. 19, 20.

promiſe, and ſo are under expectation, of having their bodies glorified as well as their ſpirits and ſouls, in the World and Life to come: and if they look for a glorifying reward, they ſhould perform a worſhiping work: though the inward worſhip be the life of the outward worſhip, yet the outward muſt be expreſſive of the inward, the one is not complete without the other. Where there is only the outward worſhip without the inward, there the worſhip doth not ſo commend it ſelf to God, not being well teſtified before him, who ſearcheth the Heart, *ſ* and who being a Spirit, will be worſhipped in Spirit, and if there be only inward worſhip, without the outward worſhip, there the worſhip is not well witneſſed *t* before Men and Angels. The outward bodily part of idolatrous worſhip by geſture and poſture, as a teſtification of homage, is for that cauſe a ſin, *u* becauſe that is given to an Idol, which is an honour due peculiarly unto *Jehovah Ælohim* himſelf; it belongs properly unto the great Creator, and ſhould not be ſacrilegiouſly ſtollen from him to be beſtowed upon a creature: Where there is a daring, ſcorning, and a preſumptuous neglecting of the outward part of ſolemn worſhip, *w* there the guilt of hainous ſinning is chargeable upon ſuch, and of provoking affront to the Heavenly Majeſty: A decent comly dreſs and deportment in the acts of outward worſhip and ſervice doth well become the Saints. Further yet, thoſe Ceremonial Rites of old, are called the *x* Elements of the World weak and egene, ſuch as by which the *Iſrael* of God were inſtituted in their minority who were Children and Diſciples, under the *Moſaick* Pædogogy; which, although under that old miniſtration, they were profitable exerciſes leading Believers unto the promiſed *Meſſiah*; yet after the manifeſtation of Chriſt in the fleſh, their external uſe ceaſed, and their obſervation would be noxious: Thoſe pædagogical rudiments, with which the LORD taught his Church, under the former diſpenſation, when it was in its infancy, are now vaniſhed, being ſhadowy Rites, which had annexed to them an open profeſſed declaration of their Faith concerning the *Meſſias*, who was then to come in the fleſh, to be born of a Virgin, and to expiate the ſins of mankind; and therefore are not to be obſerved now by the New Teſtament Churches, grown to their ripe age; for, ſo is the force of *Paul*'s arguing ſet againſt thoſe, who would have brought in the *Moſaick* Rites into the New Teſtament Church, and have mingled them with the Evangelical Doctrine. I draw another argument from thoſe various phraſes in the New Teſtament, which do expreſs the doing away of thoſe ceremonial Rites, ſuch as to *y looſe*, or to *disbind*, which doth denote its abrogation, and that it doth not now bind Believers to its obſervation; Chriſt having taken away the bond of it: *z* To deſtroy or to aboliſh, to cauſe to loyter behind, or to render improfitable; ſo has Chriſt dealt with thoſe *Moſaick* Ceremonies: *a* To be changed, to be carried from one place or thing to another, to be tranſported, conveyed, turned; ſo it is with ritual inſtitutes, they are paſſed into ſomewhat more ſpiritual, heavenly and glorious: To be *b* abrogated, to be aboliſhed, to be razed out, to be put out or away; ſo that, there is a diſanulling of theſe ceremonial Rites: *c* To take away; ſo has Chriſt removed out of the way that handwriting in ritual injunctions: *d* To rail it, to affix it, to the Croſs, the forementioned Handwriting of Figuring Ceremonies, under that former Diſpenſation; Chriſt did this, faſtning it to his Croſs: *e* To blot it out, to obliterate, to wipe off the Oyntment, to wipe out; thus the Chirograph ſpoken of but juſt before, was blotted out by Chriſt, Chriſt cancelled the bond, tare it in pieces, cut it into ſmall parcels, with thoſe nails, as it were, with which he was nailed to the Croſs: Chriſt having paid the debt, and fully diſcharged all the demands of his Fathers Juſtice, it was equal, that the bonds ſubſcribed ſhould no longer ſtand in force. To paſs away: *f* the Prieſthood of Chriſt is an eternal Prieſthood, which doth not paſs from one unto another, either by deſcent or by ſucceſſion, as the Levitical Prieſthood did; Chriſt's Prieſthood was ſo perſonal, as for ever to abide in himſelf; whereas, in the Levitical Prieſthood, the Prieſts dyed one after another, and the Prieſthhood it ſelf was changed, being tranſlated unto another Tribe from *Levi* to *Judah*, from which Tribe of *Judah* our LORD ſprang; ſo that the Levitical Prieſthood having now paſſed into Chriſt, that Prieſthood

ſ John 4.23, 24.
t 1 Cor. 11.4--15.
u Exod. 20.4,5. 1 King. 19.18. Hoſ. 13.2. Ezek. 18.6. Pſal. 44.20.
w Pſal. 5.7. & 132.7. Pſal. 95.6.
x Gal 4.3,9. Col. 2.8.
y Epheſ. 2. 14. λύσας.
z Epheſ. 2. 15. καταργήσας.
a Heb. 7. 12. μετάθεσις, μετατίθεσθαι.
b Heb. 7.18. ἀθέτησις.
c Col. 2. 14. ἦρκεν.
d Col. 2. 14. προσηλώσας τῷ σταυρῷ.
e Col. 2. 14. ἐξαλείψας.
f Heb. 7. 24. ἀπαράβατον.

Prieſthood ceaſeth, and the ceremonial Rites belonging to it: *g* To ceaſe, and to be taken out of the way, if thoſe ſhadowy Sacrifices, which of old they offered year by year continually, could have made the comers thereunto perfect, would they not then have ceaſed to be offered? (For ſo it ſhould be rendred interrogatively;) undoubtedly they would have ſo ceaſed; this therefore being now perfected by the offering up of the body of Jeſus Chriſt once, the Sacrifices muſt neceſſarily ceaſe: *h* To be dead: The ceremonial Statutes obliged for a certain time, as in the Ordinance of Marriage, which doth bind till death; but death doth unlooſe that Matrimonial Bond; ſo here, Believers under this new Adminiſtration are freed from thoſe ritual obſervations; and therefore, when all this is put together, let thoſe who would ſtill be ſerving the old Tabernacle, remember, that thereby they deprive themſelves of having any *i* right to eat of the ſpiritual Altar, and that, ſo long, and ſo far Chriſt's coming in the fleſh, doth profit them nothing, and they betray that Liberty which Chriſt hath purchaſed, and intangle themſelves by thruſting their necks ſtill under that Yoke of Bondage, which Chriſt has broken: If theſe *Moſaick* Rites ſhould ſtill continue in the later-day-Glory, then their Glory in thoſe later days as to the outward Adminiſtration of Grace, will be leſs than our Glory now is; whereas, *k* we have a better miniſtration now, more ſpiritual, more heavenly, more glorious, than the former diſpenſation of Grace, under the old Teſtament was, and the later-day-Glory will be yet more excelling, *l* what there is of perpetual equity in thoſe figuring Types, and ſhadowy Signs, and how far in Chriſt, who is the Truth of them, they have an everlaſting continuance, in which regard they are called everlaſting Ordinances, and Ordinances from Generation to Generation, this is a matter, though of very uſeful, yet of far diſtinct inquiry, from what has been now under my Diſquiſition: For it ſets out the inward ſpiritual part, the things ſignified by thoſe external Signs, ſuch Truths, Duties, Graces and Priviledges, as are ſome way or other contained in one or other of the Laws of the ten Words; and are one of the ſtrong arguments for their ceſſation now upon the change of the diſpenſation, the external fleſhy, obſcure, earthy veiled part, being now paſſed into the inward, ſpiritual, glorious, heavenly unveiled part.

g Heb. 10. 1, 2. ἐπαυσατο, verſ. 9. ἀναιρεῖ, *He takes away the firſt, that he may eſtabliſh the later: He takes it out of the way, he aboliſheth it, he lays hold on it, ſo as to ſlay it.*

h Rom. 7. 1--4. ἀπεθάνομεν· ἰθανατώθητε.

i Heb. 13. 8, 9, 10. Gal. 5. 1--6.

k 2 Cor. 3, 6--18. Hag. 2. 3, 7, 9.

l 1 Cor. 9. 13, 14. Heb. 13. 8--16. John 1. 16, 17. Exod. 12. 14, 24. 1 Pet. 2. 5.

I haſten now to evidence in the Word of Truth, That,

The Law of Faith, was a Law under the Old Teſtament Diſpenſation.

Here to avoid miſtakes and cavils, (for, we are for ſtanding upon plain firm ground, having the whole Scripture in plain expreſs words for the Weekly Seventh day Sabbath:) I notice the Reader, that to believe actually in the *Meſſiah*, as Mediator between God and Man, and actually to believe in this *Meſſiah*, as he that was in the Fulneſs of Time to come in the Fleſh, born of a Virgin, was a Law under the Old Adminiſtration. And to believe actually in that particular perſon, this Chriſt, when come in the Fleſh, as ſo born of the Virgin *Mary*, is a Law of the New Teſtament; yet ſo, as that this *Quateneity*, as ſo born of the Virgin *Mary*, is one part of the New Teſtament Miniſtration, properly as ſuch; and ſo in that reſpect doth belong to another matter. And thus in ſome places Faith doth ſet out the New Diſpenſation of Grace. The ſhort and plain is this; Faith in the *Meſſiah*, or in Chriſt, was a Law under the Old Teſtament-diſpenſation; or it was then a commanded Duty to believe in Chriſt; which was to be done in obedience to a Law of *Jehovah Ælohim*.

For the Advancement of this ſort of profitable Learning, I propound theſe following Inquiries; which if well cleared up from Scripture, might bring in ſome conſiderable Augment to this Holy Science.

Q. Whether there be not convincing evidence in the Word of Truth, that fallen *Adam* and *Eve* did actually repent, and believe in the *Meſſiah* for Juſtification, Acceptation and Salvation.

Q. What Names are there in the Old Teſtament given to Chriſt, which do ſet him

him out, as Mediator, as Saviour, as the Justifier of his people, and as being their Righteousness.

Q. What Types, and Figures, and Shadows were there of this Doctrine of Faith in the *Messiah*, under old Testament Dispensation?

Q. Whether, if all the Hebrew expressions were put together, that in the Old Testament are expressive * descriptions of Faith, Trust, Hope, Expectation in the New, with all the Synonyma's and Phrases referring to this subject matter, it would not discover much of lively Faith in the Saints, under that former Dispensation?

That, Faith was a Law under the Old Testament Dispensation, I thus demonstrate, both in the general significancy of the word, grounded on the Almightness, and Faithfulness of *Jehovah Ælohim*, and also in the special acceptaon it; for closing with, applying of, relying on, *Jehovah* the *Messiah*, and his Righteousness, for justification in the sight of God.

In its general significancy, it has a firm Foundation, a rockie bottom, even *m* the Power and Truth of the omnipotent unchangeable *Jehovah*, a God of ability to perform, and of veracity to fulfil, what he has spoken and promised. Every Word and Truth of God revealed, is the general, and common object of Faith. A lively working belief of this; though seemingly but in the general, yet has great influence upon the special actings of justifying Faith; for the Scriptures do give us instances of too much, and too often questioning the Power and Fidelity of *Ælohim*, in his Word and Promises, in some particular trying Cases, as long hiding of his Faces, great withdrawing, delay of fulfilling of Propheties and Promises, not answering of Prayer, carrying himself as one angry at the very Prayers of his people; much conflicting with, and yet frequent foyling by some particular bewailed, confessed corruption, under violent temptations, the LORD's seeming forsaking of his Churches and people, his shining upon, and prospering of the Enemies of the LORD, and of his people, his seeming to act contrary in his works, from what he covenanteth in his Word; with more of this kind.

m Gen. 1. 15. 1, 6. Rom. 10. 17. Heb. 11. 3. 1 Pet. 1. 21. 2 Thess. 2. 13. Rom. 4. 20. Heb. 11. 1, 6.

But, I suppose, that it is the notion of Faith in its special acceptation, that is intended by this pretended new Law of Faith in this Objection: That this Faith in Christ is now in more clearness, spiritualness, evidence, growingness, heavenlyness, for the manner and degrees of it, we thankfully and admiringly, acknowledge to the praise of God, of rich Grace, and of free Love, who has brought us under this new and more glorious Administration. But, there was the same Grace of Faith in Truth, and in reality, for its Nature and Essence, in the savingness and justifyingness of it, for the kind and specifickness of it, under the Old: This we also affirm, was it not this saving and justifying Faith which the Author of the Epistle *n* to the *Hebrews* do speak of, when he said, *The just by faith shall live?* Those who are justified, counted just by Faith in Christ, applying him and his Righteousness, shall live that life of Grace, and of Comfort, of support and stay, of waiting, and of dependance here, which shall pass into an eternal life of Glory, of full Vision, Injoyment, and Happiness. And was not this Testimony brought out of the *o* Old Testament, which is used once and again, and a third time in the new? And in every one of the places in the new, it is applyed with respect to Justification by Faith in Christ. So in the Epistle to the *Romans*; the Righteousness of God (of Christ who was God as well as Man, for the complete satisfactory righteousness of such an one did we stand in need of:) is revealed in the same Gospel of Christ from Faith to Faith; as it is written, *But the just by faith shall live:* That Righteousness by which a Believer doth stand justified before the Judgement Seat of God, and can be no other Righteousness, but only the Righteousness of Christ, this is a free gift from the Father, and is through the inworking of the holy Spirit, by Faith imputed to Believers. The like sense it has in that passage of the Epistle to the

n Heb. 10. 38. & 11. throughout: & 12. 1, 2.

o Habak. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

Galatians

p Gal. 3.5,6,7,8, 9,11. *p Galatians*; that no man by the Law is justified before God is mentioned; for *the just by faith shall live*; referring again to that place in *Habakkuk*, whereby to prove justification by Faith in Christ only, as the Context doth evidently declare: And thus in the formentioned passage to the *Hebrews*, having in the last verse but one of the tenth Chapter, cited that Scripture in the Old Testament, the Author proceeds in the first verse of the eleventh Chapter to describe the true spiritual Nature of saving justifying Faith; and he gives particular Instances and Examples of the Saints of old, who acted this Faith. Was it not *q* by this Faith, in the promised Seed of the Woman, in Christ, that *Abels* person and Sacrifice was acceptable to God, and by which he obtained witness, that he was Righteous, and so justified in the sight of God? Was it not by this Faith that *Enoch r* pleased God who gave him this Testimony, and was therefore honoured with the priviledge of walking with God here, and then of Gods taking him away to himself? Was it not *s* by this Faith, that *Noah* prepared the Ark, as a Type of Christ, by which he became an heir of the Righteousness, which is according to Faith? Of which Righteousness, of Justification by Faith in the *Messiah*, *Noah* was Preacher to others? Was it not *t* by this Faith; that *Abraham* was justified? Did not he believe God? *Jehovah* the *Messiah*, who appeared to him? And was it not accounted to him for Righteousness? And is not this brought in by *Paul* in his *u* Epistles to the *Romans*, and to the *Galatians*, to prove the Doctrine of Justification by Faith in Christ, by his Righteousness imputed to the Believer? Did not *Abraham* receive the Sign of Circumcision, as a Seal of this Righteousness of Faith, which was thus imputed to him? Is not *Abraham* propounded as an Example to after-Believers in this? being called the Father of all that believe, in the Foot-steps of whose Faith after-Believers are to walk? For what was so counted to him for Righteousness, was written, not for his sake alone, that it was imputed to him, but for the sake of *Paul*, and of others in *Paul's* time; and so still for our sakes, in the present day, to whom it shall be imputed, namely to them that do believe in him; *w* what *Moses* doth speak of the Duties of the Law, *Paul* doth interpret of the Faith of the Gospel. It would fill up much paper to inlarge in all the other instances of the old Testament-Believers, recorded in the new, particularly in that eleventh Chapter to the *Hebrews*. There is *x* one Faith; one and the same Doctrine of Faith, to be believed; and one and the same Grace of Faith, by which men do believe, for Justification and Salvation, both under the Old and New Testament. It was the open confession of *y Peter's* Faith in one of the first Councils or Synods, held in the New Testament, when the Apostles and Elders were assembled together to debate some weighty Question of the Christian Religion; *We believe*, saith he, *by the Grace of the LORD Jesus Christ, to be saved in such manner as they also; as the believing Fore-fathers under the Old Testament were, merely through free Grace, by Faith in Grace, by Faith in Christ, in his righteousness. They by Faith in Christ, who was then to come to be in due time born of the Virgin, which was held forth in Types of old to this end; We in Christ, as the perfect Antitype thus already come.* z The Analogy of Faith in both Testaments should be attended unto by a diligent discerning Reader of the Word, a due proportional collating of them, between and to each other, would discover the uniformness and well-agreingness of the Will of our LORD in them both, by a particular right application and limitation of their Analogy, the orderly regulation whereof must be made according to that measure and number of proportion, which the different manner of dispensing doth call for, and no further is it to be admitted, as to any substantial and essential part of the Christian Religion; there is a likeness of Word, a sameness of Sense, a oneness of intendment on them both, unto which Analogy he must keep close, who would give forth a true explication of sound Doctrine. That Faith, which is required and promised in the Covenant of Grace, is for the substance of it, one and the same Grace, which is commanded in the Law of the ten Words; and let it be further researched into by the ingenuous for the augment of this Spiritual Science; Whether the Faith of *Adam* in his innocence (I do not put here into this inquiry, as to the special use, and the proper object of it) were not for the substance of the

q Heb. 11.4. Mat.23.35. Gen. 3.15. & 4. 4. & 1 John 3.12.

r Heb.11. 5.

s Heb.11. 6,7. 2 Pet.2.5.

t Heb.11.8--19. Gen.15.1,5, 6.

u Rom. 4. throughout; and Gal.3.6--18.

w Deut.30.11 --14. Rom. 10.6 --9.

x Ephes.4.5.

y Acts 15.11.

z Rom.12.1,2, 3,6.

Grace

Grace one and the ſame with the New Covenant Grace of Faith? Was not *Adam* in all things to give confident credence to all as to every Truth which *Ælohim* his Creator had revealed or ſhould further reveal, was he not bound to believe in the promiſed *Meſſiah* by the Law of Creation and of Nature, as ſoon as ever *Jehovah* ſhould reveal this to him? The whole Scripture is profitable for this doctrine, of the oneneſs and ſameneſs of old and New Teſtament Faith, and I am perſwaded after ſome years reſearch into the word of Truth, about this matter, and long experience ſuited thereunto, that one great occaſion at leaſt, if not cauſe, of the Apoſtaſies and Backſlidings of ſome, of the looſe ungoſpel-like, and ill-principled converſation of others, and of the practical Atheiſm and Infidelity of ſome others, and of the doubts and fears, and unprofitable walking of other ſome, has been men's unſcriptural unwarrantable ſetting up of ſo many different Religions in the Old and New Teſtament, and the urging of ſome one, or a few miſunderſtood, miſinterpreted Scriptures, wreſted and wryed to ſome particular purpoſe, contrary to the drift, and intent, and ſcope, of the whole Scripture beſides, which doth write about that Caſe: Whereas the whole Scripture is uniform and harmonious, ſpeaking with one mouth, one and the ſame thing. The only difference between the Old and the New, being in the mode of Adminiſtration, as has been opened once and again. Let me here further add, (ſeeing this Objector doth call this a New Law of Faith, as a part of the the New Creation; brought in and perfected particularly, and only upon the firſt day of the Week, and upon no other day, as he pretends:) that, this Grace of Faith was put into a Law under the Old Teſtament Diſpenſation; for, beſides that, if there had been no Law for this Faith, under that Diſpenſation, *a* it had been no ſin, no tranſgreſſion not to have believed with that Faith; for ſin is the tranſgreſſion of ſome Law; and I have ſhewn, it was Chriſt manifeſting himſelf to *Moſes* in *Egypt* and in the wilderneſs, whom the Iſraelites did ſo often tempt, grieve, provoke, and not *b* not believe. But further, Faith in that *Jehovah Ælohim*, who proclaimed the ten words at Mount *Sinai*, was a plain duty, injoyned in the firſt word or command; and that Promulgator, I have proved to be the *Meſſiah* or Chriſt. So that it was a duty actually to believe him, to believe in him. Faith in the Lawgiver is *c* one of the ways and commandments of this *Jehovah*.

a Rom. 4. 15, & 5. 13. 1 John 3. 4.

b Pſal. 78. 22, 32. Heb. 3. 12, 18, 19. & 4. 2, 11.

c Act. 18. 25. 26. 2 Chron. 20. 20.

I had here given a diſmiſs unto this (that I might haſten to the laſt particular:) but that I called to mind, how another adverſary of, and objector againſt, the Seventh-day Sabbath had affirmed, that the Decalogue had leſs in it than the Law of Nature, and that therefore it was never intended for a mere or perfect Tranſcript of the Law of Nature. (Although, if he had improved his own conceſſion, he might have ſeen how he tacitely gave an anſwer to his own Objection; for he ſays, That the chief Heads of Natutes Law are contained in the Decalogue:) He gives inſtances in divers particulars; ſome of the chief of them, in which he ſeems much to glory, I ſhall examine: In which he judgeth the Decalogue is defective, ſuch as the belief of the Soul, to love our ſelves with a juſt and neceſſary Love, to ſame and mortifie all our fleſhly luſts, in order to our Salvation, to deny all bodily Pleaſure, Profit, Honour, Liberty and Life, for the ſecuring of our Salvation.

Let the conſiderate Reader now ſpiritually, according to the Word of Truth, diſcern in theſe matters. If the Scripture-rules of interpreting theſe ten Words, Laws or Commands be obſerved, allowed and applyed, it will be manifeſt, That they are a comprehenſive, as for other things, ſo for the particulars ſpecified; ſo far as doth concern the diſcharge of Duty, and the avoiding of Sin. Theſe general Laws do take in more particulars, than is commonly obſerved, for the particulars are expreſſed by ſome word or other, in the general Law, which by collating of other Scriptures in the Original words and phraſes doth evidently demonſtrate this; which is well worth the noting and improving for the advancement of this decalogue-Science. The definition of every one of the ten Words, is ſo fully and comprehenſively fitted, as they take in all the Laws of Natural Holineſs and Righteouſneſs: So that, we may ſay with the *d* Pſalmiſt,

d Pſal. 119. 96, 97.

miſt, In all perfection I have ſeen an end, but thy commandment, O Jehovah, is very large! O how I love thy Law!

To believe that the Soul is what Scripture and Nature do ſay that it is, is comprehended in the Decalogue. The Maker and Giver of this Law is the beſt Interpreter of it. *e* When the Lawyer asked Chriſt, which was the great Commandment in the Law? The LORD Jeſus anſwered him, *Thou ſhalt love the LORD thy God with all thy heart, and with all thy ſoul, and with all thine underſtanding, and with all thy ſtrength: This is the firſt and the great Commandment: and the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two Commandments hang the whole Law and the Prophets.* Obſerve here, Is not the Soul particularly taken notice of in the expreſſion? And that too, as a diſtinct, eſſential, conſtitutive part of man, from the ſpirit and body? And is not this a Word to be believed? Is it not plain here, that the Scripture Doctrine of the Soul, is to be believed? And this as comprehended within the due bounds of the Decalogue? That Chriſt doth here ſpeak of the Law of the ten words is evident, by collating of *f* other Scriptures, which do hiſtorically relate the ſame thing, where the Preface, *g Hear, O Iſrael*, doth ſhew, that it is meant of this Law of the ten words, ſeeing there is a particular enumeration of ſeveral of the ten Words in expreſs terms. Which ten Words do ſummarily contain the whole Doctrine of Holineſs, and of Righteouſneſs, whatſoever the Law and the Prophets do ſpeak of: And how much is there in theſe concerning the Doctrine of the Soul? This expoſition of the Law-maker himſelf, is a ſufficient warranting of this interpretation; For, he doth make the ſum of the firſt Table, (to which the four firſt words do belong:) to be the loving of *Jehovah* our *Ælohim, with all our heart, and with all our ſoul, and with all our might.* And the ſum of the ſecond Table; (which takes in the ſix laſt words:) to be, *Thou ſhalt love thy neighbour as thy ſelf.* And *h* the expreſſions which Chriſt doth uſe, are remarkable; the whole Heart; the whole Soul, the whole Strength; the whole Mind; which words do take in the whole Power, and Powers of the inner and outer man. *i* The whole ſtrength doth more properly ſet out the might of the Body, in the external Members, Limbs and Parts of it. The whole Heart doth expreſs all the Inwards of the bodily fleſhy part of man: The whole Mind doth call for the Vigour and Activity, the light and life of the Spirit of Man: The ſpirit of a Man is naturally Luminous, and has Light enough in it to demonſtrate his Being, to be diſtinct from the reſpiring faculty in Man. So that the whole in his All, and in every part of him is concerned and engaged in this Love. And all theſe words thus put together, do diſcover and declare, that this Law of the Ten Words doth extend to Spirit, Soul and Body; both the External and Internal parts of the Body: which three do conſtitute and make up a complete Man. And the LORD can make this good uſe of this part of the Anſwer, to put the Readers upon further Inquiries into the Word of Truth, after the true nature and proper difference of their Spirits, Souls and Bodies, and what the diſtinct duties of each are, and wherein they muſt all joyntly agree in obeying this precept of Love. *k* The Fourth Word doth declare *Jehovah Ælohim* to be the Maker of the Heavens and of the Earth, and of all things that are therein; and the Soul of Man is one of theſe things which he created and *l* made. It is of the Law of Nature agreeably to the Word to believe, that ſouls are, and that there is a Maker of them. And that it is a duty, both to get more of the knowledge of our ſouls, and with our ſouls, to love and honour the Creator of them.

To love our ſelves with a juſt and neceſſary Love, as ſuch, is of the Law of Nature; *m* *He that doth it not is a Self Murderer*, he doth kill ſomewhat or other of himſelf, which is againſt the expreſs Letter of the Sixth Word. Thoſe that by ſinning againſt, and hating of the LORD Chriſt, are Oppreſſors, Wrongers, Abuſers of their own Souls, and love death; they do that by which they bring death and deſtruction upon themſelves; and ſo do not diſcharge that duty which under, and for him they owe unto themſelves. To love our Neighbour as our ſelves is *n* of the Law of Nature in the Decalogue, which is the ſenſe that the Law-giver himſelf doth give of his own Law. *o* This Objector himſelf doth acknow-

e Mat. 22.35--40.

f Mar. 12.28--34. Luk. 10, 25--28.

g Deut. 5. 1, &c. Rom. 13.8, 9, 10.

h Mar. 12.30. Luk. 12, 30. Luk. 10.27.

i ἰσχύς.

k Exod. 20, 11.

l Iſai. 57. 16. Gen. 2.7. *and in other places.*

m Prov. 8. 36.

n Lev. 19. 18. Mat. 22.39. Rom. 13.8, 9.

o Pag. 218. *of his Treatiſe.*

acknowledge all the Duties of ſelf-love to be deeply written in Man's Nature; but in this he doth miſtake, in that he ſaith, That all the Duties of ſelf love, as ſuch are paſſed by (as ſuppoſed) in *Moſes*'s Decalogue. (In the way, men ſhould uſe more tenderneſs in their expreſſions about theſe holy Laws of Chriſt; upon which he himſelf doth put ſo much honour. This Adverſary doth ſometimes call it a Jewiſh Law, and here *Moſes*'s Decalogue, when he had before and after, writ ten ſo much diminitively about theſe ten Words; whereas the Scriptures do name them with more honour, *p* the Words of the Covenant, the ten Words, the ten Words which *Jehovah* ſpake, which he gave unto *Moſes*. *Moſes* called them, the ten Words of *Jehovah*'s Covenant, which *Jehovah* wrote upon two Tables of Stone: with many more of ſuch glorious Names and Titles. But to my matter in hand:)

p Exod. 34. 28. Deut. 10. 4. & 4. 13.

If theſe Duties of ſelf-love are ſuppoſed, where are they ſuppoſed, if not in this preſent comprehenſive Law? which doth include all Duties? *q* Chriſt's Rules of Interpreting do expreſly take in ſelf-love, making this commanded Duty of ſelf-love, to be the meaſure of our Love to our Neighbour; the one muſt be regulated by the other according to the Word. *r* In his own Commentary upon his own Law, he doth affirm, all the Law and the Prophets, to make a regular Love to our ſelves, to be *ſ* the meaſure of our Love to others. This Law of ſelf-love is not then ſo paſſed by, but that in expreſs terms, if we will take Chriſt for an Interpreter, it is a Duty required in the Law of the ten Words. Both Old and New Teſtament do ſpeak one and the ſame thing in this matter; And men will never be thorowly true, right lovers of themſelves; till their hearts and lives in a way of growing conformity, both in knowledge and in obedience, be more and better reconciled to this Law of the ten Words. Pure, Primitive, Created, Natural, Word-ſelf-love is eminent in an Univerſal Obedience, unto all the Holy, Righteous, Juſt Laws of *Jehovah Ælohim*: They are good Laws, good to the obſerver of them. The LORD doth uſe this Argument, whereby to prevail with true, right ſelf-lovers, keep all my Commandments *t* for thy good, Thy; the benefit and the advantage will be thy own. Thy Obedience thereby, will be profitable *u* to thy ſelf. Every one of the ten Words being directed to men, in the Second Perſon, doth ſtir up their natural, regular ſelf-love; *Thou ſhalt*, or *Thou ſhalt not*. It is thy own great concern; *w* For, there is a lawful regular ſelf-love, *x* as there is a ſinful carnal ſelf-love.

q Mat. 22. 39. & Luk. 10. 27.

r Mat. 7. 12.

ſ Lev. 19. 18.

t Deut. 10. 12, 13.

u Job 22. 2.

w Epheſ. 5. 28, 29.

x 2 Tim. 3. 2.

This alſo doth take in ſomewhat of another Inſtance of this Objector, about taking greateſt care to ſave our Souls above our Bodies. For the Chain, and the order Lines of Love is held forth in the Decalogue. *y* The Honour and the Glory of *Jehovah Ælohim*, being commanded, and commended, in the firſt Table; and then the Salvation and good of our ſelves; and next to this, the Salvation and good of others: As has been already opened.

y Mat. 22. 36, 37, 38, 39, 40. Lev. 19. 17, 18.

Further, to tame and mortifie all our fleſhly Luſts in order to our Salvation: Is not this alſo precepted in the Decalogue? Where any Duty is there commanded, do not alſo the means pointed thereunto paſs under precept? Thus, where any ſin is forbidden, are not there alſo the cauſes and occaſions of ſuch a ſin forbidden? And are not there alſo the means inſtituted for the avoyding ſuch a ſin injoyned? Are not Luſts and Corruptions, the whole old man of them, the original indwelling ſin, which is the root and the corrupt Fountain, whence all other ſins and corruptions do ſpring and flow, are not theſe forbidden in the Law of the ten Words? Doth not *Paul* evidently argue this in the ſeventh Chapter of his Epiſtle to the *Romans*? *z If we do not through the ſpirit mortifie the deeds of the body*: Is not this one way of ſelf-murder, forbidden in the ſixth Word, or Law? And where a ſin is forbidden, is not the contrary Duty there commanded? Are we not by virtue of this, and of other of theſe Laws, to forbear thoſe acts of Gluttony, Drunkenneſs, Adultery, and ſuch like, as they tend to our own damnation? Where the expreſs charges for mortification are given to us, do they not evidently refer to the particular Laws of the ten Words? *a* Mortifie your members which are upon the Earth, Fornication, Un-

z Rom. 8. 13. Prov. 5. 11.

a Col. 3. 5, 8, 9, 18, 19, 20, 21, 22. & 4. 1.

cleanneſs (againſt the ſeventh Word:) Paſſion (againſt the ſixth Word: (Evil Concupiſcence, (againſt the ſeventh Word, in its limited reſtrained ſenſe, againſt the whole of this Law, in a large ſenſe.) Covetouſneſs (againſt the tenth VVord.) Which is Idolatry (againſt the firſt Word). We muſt put off all theſe, Anger, Wrath, Malice (againſt the ſixth Word.) Blaſphemy (againſt the third Word, when belched out againſt *Jehovah*, againſt the ninth VVord, when ſpoken evilly againſt our Neighbour.) Filthy communication out of our Mouths, (againſt the ſeventh VVord:) Lie not one to another (againſt the ninth VVord) Husbands be not bitter againſt your VVives; Fathers, give not ill words to your Children; Servants do not wrong; (againſt the fifth VVord.) Do not not the Law and the Prophets, under the old Adminiſtration call for *b* the ploughing up of the fallow Ground, for Circumciſing themſelves to *Jehovah* for taking away the Foreskin of their Hearts, with other ſuch like expreſſions? And do theſe ſet out the mortification of the luſts? VVhat was much of the Typical whole Burnt-offering, *c* but the mortifying and killing of ſin? So that as this is a Duty under the New, ſo alſo it is a Duty under the Old: And if ſo, it muſt be by virtue of one or other of the ten VVords; for on theſe do all the Law and the Prophets, the whole Old Teſtament, hang as to matters of commands or Prohibitions, though it take in other matters too.

b Deut. 30. 6. Jer. 4. 3, 4.

c Rom. 12. 1.

To deny all bodily Pleaſure, Profit, Honour, Liberty and Life, for the ſecuring of our Salvation, regular ſelf-love, as it is a Law of Nature, doth dictate, and is a great part of that which the LORD Jeſus Chriſt, *d* in that cutting of the ten VVords into two Comprehenſives of them, doth call the ſecond Commandment: For Love to the Honour of *Jehovah Ælohim*, is the firſt and chief Commandment, and muſt be mainly put forth in this caſe, though it were to the parting with our any thing, our all. Are there not eminent Examples of this under the Old Teſtament; which have an honourable Record in the New? Did not *e Noah* go far in this of ſelf-denyal, when he oppoſed all that corrupt age? VVhen he condemned the whole VVorld of ſinful mankind, as he could reach them? and was not this to the ſaving, not only of his houſe, but of his ſoul? *f* VVas not *Abraham* eminent in this, when he left his own Country and his Fathers Houſe, and at a call from the LORD went out, not knowing whither he went, to ſojourn in a ſtrange Country, where he was in great danger? And when at a word from the LORD, he was ready to offer up his *Iſaac*, his only begotton, beloved Son, of whom it was ſaid, *In Iſaac ſhall the ſeed be called to thee?* *g* Did not *Moſes* excel here in? when by Faith, being grown big, he refuſed to be called the Son of *Pharaoh*'s Daughter? (was not this a denying all bodily honour?) when he by Faith choſe rather to ſuffer affliction with the people of God, than to have the Temporary Injoyment or Delight of ſin? (VVas not this to deny all bodily pleaſure?) when he by Faith, eſteemed the reproach of, or for Chriſt (obſerve, there was a Chriſt then, and *Moſes* rejoyced in his being perſecuted for Chriſt's ſake, becauſe great was his reward in Heaven, which is an anſwer to another Inſtance of this Objector:) greater riches than the Treaſures in *Egypt?* (VVas not this to deny all profit?) when he by Faith forſook *Egypt*, not fearing the wrath of the King, for he was conſtant, as ſeeing him who is inviſible? (VVas not this to deny all bodily liberty and life?) And were not theſe for the ſecuring of his Salvation? Is it not expreſly ſpoken of him, that *Moſes* had reſpect unto the Recompence of Reward? Did not he believe, that there was an Heaven? where the glorified Saints will be perfectly bleſſed, in the Knowledge, Love and Fruition of God? (VVhich doth alſo return a confutation to another Inſtance of the Objector.) VVas not *Moſes* under ſome VVord-Law for all this? Muſt not this Faith have ſome Word from *Jehovah* to bottom upon? O how honourable are theſe things of this glorious Law.

d Mat. 22. 35 --40. Mar. 12. 28 --34. Luk. 10. 25 --28.

e Heb. 11. 7. 1 Pet. 3. 20, 21.

f Heb. 11. 8, 9, 13, 17, 18.

g Heb 11. 24 --27.

This puts me on towards the cloſing of my great undertaking, which is to ſhew, That

The Old Law of the ten Words is ſtill the ſame, both to Jew and Gentile. It

was

was the Rule of Obedience to them under the Old Teſtament, as unto God in Chriſt, and is ſtill ſo a Rule unto us under the New.

In my entrance upon this, I muſt expreſs my abhorrence of that bold daringneſs, in ſome, who charge the LORD Jeſus Chriſt himſelf, with being in his lifetime a countenancer of ſome breaches of the Seventh-day Sabbath. Thus flying in the face, not only of this holy Law, but alſo of the Supreme Lawgiver. They give two Inſtances: one in the twelfth of *Matthew*, and the beginning of that Chapter; the other in the fifth Chapter of *John*, the ninth, tenth, and ſo on to the ſixteenth Verſe. As to the the former, concerning Chriſt's Diſciples plucking the Ears of Corn, and eating, on the Seventh-day, and Chriſt's pleading their Cauſe, Conſider well their Caſe, in all the Circumſtances of it. They did what was lawful on the Seventh-day, it being a needful refreſhing of their outer man, thereby to ſtrengthen for Sabbath-worſhip and Service, where other proviſion was wanting, a work of Mercy, as Chriſt ſhewed it to be; an action tending towards the Sanctification of the Sabbath, and not bringing any Duty thereof. It was according to what the Law of *Jehovah* did allow, in the two laſt Verſes of the twenty third Chapter of *Deuteronomy*, which had foundation in right Nature, and in juſt Equity amongſt all Mankind, who did allow this in a caſe of preſent neceſſity. And this Chriſt's doth further exemplifie in a like caſe of *David*.

Concerning the later: Where Chriſt healed the man diſeaſed, and bid him, *To take up his bed and walk*: And this on the Sabbath-day. The diſeaſed man was there on his bed, in the way of his cure; a cure was lawful on the Sabbath-day, a doing good on ſuch a day, a work of neceſſity, and of mercy; and ſo lawful. This was a Work that the diſeaſed man could not foreſee, or prevent before the Sabbath came; nor being healed, was he to delay it till the Sabbath was over; leſt he had loſt that of his goods, which his duty was ſo to preſerve; (the Creator on the Seventh-day Sabbath preſerved his Creatutes, which he had made on the ſix foregoing days of the ſame week) It was a publick Teſtimony of the truth of the Cure, and of the power of the Healer, who as God-man ſpake the cure; It was an act of Faith and of Obedience, in him who was whole, and did not hinder any Sabbath-worſhip: For you may find him in the Temple, in the fourteenth Verſe.

Having already proved, that the LORD Jeſus Chriſt was Admininiſtrator under the Old Teſtament: and that he was the Promulgator of the Law of the ten Words at Mount *Sinai*, who was to be believed and obeyd in that Day, as well as now; and that, the end of the Law alſo, the great deſign, drift, purport, and meaning of it was, Chriſt for Righteouſneſs to every one that believeth: That which is now upon my hand to defend and maintain is, that it is ſtill a Rule of Obedience now unto the New Teſtament; for the confutation of *h* Anomy or Antinomianiſm.

h Mat.24.12.

This Law of the ten Words was confirmed by the expreſs Doctrine of our LORD Jeſus Chriſt, when he took to his God-head the Humane Nature, born of the Virgin *Mary*, and dwelt here on Earth, and converſed with men for ſome years, *i* particularly in his Sermon at the Mount. So that, *k* as he was the Proclaimer of them at Mount *Sinai*: Thus alſo was he here again at the Mount, the Preacher and Confirmer of them, in the faithful diſcharge of his Kingly Prophetick Office. He would not have any Diſciple of his ſo much as to give way unto any *l* one thought, that he came to diſſolve any of the leaſt commands of this Law of the ten Words; the leaſt Conſonant, or Vowel, or Point, whatſoever it was that was originally this of Chriſt's own giving and writing from his Father, by his Spirit in his Word: Nothing, not the leaſt part of it, was in any wiſe to paſs from it. Who-ever he were that did looſe or diſſolve one of theſe leaſt Commandments, more eſpecial too, if he did further teach men ſo; ſuch an one was not in a fitteneſs for the New Teſtament Church-ſtate,

i Mat. 5th, 6th and 7th Chapters.

k Exod. 19th and 20th Chapters, & Iſai. 33. 22. Heb. 12. 18, 19, 24, 26. & Act. 7. 37, 38, 39. Pſal. 68. 8, 11, 17. 18, 20.

l Mat. 5. 17, 18, 19. λυσῃ, looſe, or diſ-bind, *whoſoever he be, doth, that either abrogateth this Law, any one of its Commands, much more if the whole of it; or that doth not obſerve it, much more if he affirm it unlawful to be obſerved.*

which

which is set out by the Kingdom of Heaven: He was neither to be admitted into this State, where it was known; or if he unawares crept in, yet being discovered, he was not to continue in that state, *m* without the exercise of Church Discipline. And that Christ doth speak of this Law of the Ten Words is manifest; for he doth give particular instances of particular Commands in the Decalogue: Of the Sixth Word or Command, in the one and twentieth Verses of that *n* fifth Chapter: of the Second or Fourth Words or Commands (though set out after the manner of the Old Testament Dispensation, which at that time was not so fully perfected and accomplished, as I have shewed else where:) in the twenty third and twenty fourth Verses of that fifth Chapter; where the manner of Worship, and *o* the times and seasons of Worship are spoken to and of: Of the Seventh Word, in the twenty seventh Verse, and onwards to the end of the thirty second Verse: Of the Third Word in the thirty third Verse, and so forward to the thirty seventh Verse: Of the First Word in the *p* nineteenth Verse, and further, even to the end of the sixth Chapter. If thou be a discerning unprejudiced Reader, it is but open thy Bible, and read those *q* three Chapters, and thou wilt conclude with me, that this Sermon is Christ's reviving of, and Commentary upon the Law of the Ten Words; making this to be *r* the Doctrinal Foundation, upon which wise Believers are to bottom and to build. The same Truth and Duties which are here taught and commanded by Christ, are the same which the Prophets of old did commend to the people, and which *s Moses* also did deliver; as may be seen in the Citations in the margin, *t* It was by this Law of the Decalogue, that Christ doth prove the truth of his Doctrines, and the equity of his Commands.

m 2 Cor.10.4, 6.

n Mat.5.

o *Compare* Mat. 4.5,6,7 8 *Chapters, particularly,* Mat.7. 28. *with* Mar. 1 21,22. *and inquire, Whether it were not on the weekly Seventh-day Sabbath, when Christ preached this Sermon at the Mount, Wherein he confirmed the whole of this Law of the ten Words.*

p Mat. 6.

q Mat.5. 6,7. *Chapters.*

r Mat.7.24--27. Luk.6.47,48,49.

s Exod.20.13. Deut.5.17. Exod.20.14. Deut.5.18. Exod.20.7. Lev.19.12. Deut.5.11. Exod.21.24. Lev.24.20. Deut. 19.21. Lev.19.18. t Mat.7.12. & 22.40. Luk.6.31.

It is Christ's obedience unto the Law of the Ten Words, wherein he propoundeth and setteth himself as a *v* Pattern and Example for Believers to imitate, and to follow him.

This Law of the Ten Words is affirmed in the New Testament, to be in its own nature, *w* an Holy, Just, Good, Spiritual Law; a Perfect Law, commanding all good, and forbidding all evil. All and every sin is a transgression of one or other of the Ten Words, which are still the Believer's light to guide his steps aright in those straight ways wherein he is to walk.

The Apostles in the History of their Acts, and in the Epistles which they sent to the Christian Churches, are full of this Doctrine; which doth constantly attend their preaching of that great Truth of Justification by faith in Christ particularly, even as to the Laws of the *x* Second Table.

u John 2.3--6. & 4.17. Ephes.5.1, 2. 1 Pet.2. 21.

w Rom.7.12,13, 14,16, 22. & 12. 2. Jam.1.25 & 2. 8,9,10, 11, 12. 1 John 3.4 Rom. 4.15. & 5.13.

x Rom. 13. 8, 9, 10. Gal. 5, 14. *and in a multitude of other places.*

y The Prophesies of the Scripture that do foretell of an Holy Righteous People in the purer Churches of the later days, have respect unto this Law, which is sealed in Christ's Disciples, which is transcribed in their *z* new Heart: It is engraven on the Hearts and Minds of Christ's New Covenant people by the LORD, the Spirit. Anti-christ, *a* that lawless one, will set himself most to persecute those Disciples of Christ, who do stick closest to Christ, in walking according to the Rule of *b* this Law. Both the Old Testament, and also the New doth *c* close with a Reviving and Inforcing of this Law; and that under a terrible threatning of Excommunication against scandalous Transgressors of it, and a dreadful Curse denounced against such as shall add to, or take from it; *d* whereunto other Scriptures do well agree.

y Isai.51.4,5,6,7, 7. & 42.4, 16, 21. Jer. 31. 31 --34. Heb.8.9 --13. Isai.8.16, 20.

z Ezek 36.26, 27. Isai 51.7. 2 Cor.3.3, 18. Rom.7.22. & 12. 2. Tit.2. 11--14.

a 2 Thess.2.8.

b Rev.14.12. & 12.17.

c Mal. 4. 4, 5, 6. & Rev. 22. 14, 18, 19. d Deut. 4. 1, 2. & 12, 32. Prov. 30. 5, 6. Josh. 1. 7.

For the accomplishing of what *e John* had in a Vision, Believers do now wait, even that the Temple of God may be open in Heaven; in which Temple may be seen the Ark of his Testament or Covenant; *f* in which Ark there was nothing put but the Two Tables, on which the Ten Words written with the finger of *Elohim*

e Rev.11.7.

f 1 King.8.9. Exod.31.18. & 34.1,27,28.

Ælohim. This Law shall yet once again come forth *g* out of Mount *Sion.*

This Law is one of the *h* Great honourable things of *Ælohim.* All the LORD'S Appearings in his way of Justice against Sin for Holiness, is his Vindication of this Law. And all his free Rewardings of his obedient people in his way of Righteous performing of Covenant Mercy, is his Approbation of this Law; for upon this bottom do all his Judicial Laws stand.

These later days do call for Advocates, to plead the Cause of this Holy, Righteous Law; Antichrist now doth more appear to be *i* the Anomous one. The Antichristian party have mangled the ten Words; for thus they publish them in their Psalters and Catechisms:

1. *I am the Lord God; thou shalt have no other God but me.*
2. *Thou shalt not take the Name of God in vain.*
3. *Remember to sanctifie the holy days.*
4. *Honour thy father and mother.*
5. *Thou shalt not kill.*
6. *Thou shalt not commit adultery.*
7. *Thou shalt not steal.*
8. *Thou shalt not bear false witness.*
9. *Thou shalt not desire thy neighbours wife.*
10. *Thou shalt not desire thy neighbours goods.*

Here they wholly leave out the second Commandment: They thrust the weekly Seventh-day Sabbath of *Jehovah*, out of the Fourth Word, and substitute their own unscriptural holy-days; they turn the last Word into two. They teach religious reverence to be done to Creatures, as to Angels, to Souls departed, to the Cross, *&c.* they hold it lawful to be present at idolatrous service, keeping a man's conscience to himself; they teach Invocation of Saints; they allow blasphemous Oaths; they teach Will-worship, Idolatry, Superstitions, and their fabulous feigned Traditions, and such vows as are unwarrantable and unlawful, they lay aside the weekly Seventh-day Sabbath, and set up days of mens inventing, instituting and imposing: dedicating them, and the worship and service on them, much to Creatures; they hold, that the Magistrate hath nothing to do in the Matters of Religion; they exempt their Clergy from the jurisdiction of the Civil Magistrate; They absolve Inferiors from their subjection to Superiors. They justifie Murthering of Princes, and of others, that promote not their Cause; they tolerate Stewes; they allow uncleanness to some persons, as venial, and scarce a sin: They assert officious and sporting lyes to be lawful and justifiable, if good may be attained by it; They dispense with the whole Decalogue, by Usurpation; If the Pope command what Christ doth forbid, or if he forbid what Christ doth command, yet they require their people to obey them, contrary to Christ's Law.

k The sins of the later days are expressed by the name of Anomies; which is often declared against in the New Testament, as well as in the Old. Violence to the Law, and partiality in the Law, is one great Article, that will be brought in by way of charge against corrupt Teachers, in the later days. This is the great comprehensive sin which the LORD doth so much hate.

Malac. 2. 9. Heb. 8. 12. & 10. 17. 1 John 3. 4. Mar. 15. 28. Luk. 22. 37. Acts 2. 23. 2 Thess. 2. 8. 1 Tim. 1. 9. 2 Pet. 2. 8. & 3. 17.

l One Word for Law, is used (if I have not misreckoned:) above one hundred and ninety times in the New Testament; and *m* another word for a commandment, about seventy times: And those who are nefarious, *n* not consentaneous to Laws, Out-laws, and lawless ones, are the gross erring ones, in principle, in practice, or in both. O how zealous was the LORD Christ for this Law of his! How careful to have *o* the whole of it, all and every part of it, to be safely kept! He put it all into two comprehensive Precepts, and there hung it up, to stay it, that none of it might fall to the ground, or be lost. All Religion conspireth into these two. This is that way of Righteousness, wherein Believers ought to be found walking.

Anomy,

g Isai. 2. 3.
h Hos. 8. 12. Isai. 42. 4, 16, 21.
i 2 Thess. 2. 3, 8.
k Mat. 24. 12. & 7. 23. & 23. 28. Rom. 4. 7. & 6. 19. 2 Cor. 6. 14. 2 Thess. 2. 7. Tit. 2. 14. Heb. 1. 9. Tzephan. 3. 4.
l Νόμος.
m Ἐντολή.
n Ἀθέμιτος.
o Mat. 22. 40. ὅλος ὁ νόμος: & 5. 17, 18, 19. Mat. 19. 17. 2 Pet. 2, 21.

Anomy, Antinomianism, lawlesness, or a disowning and rejecting of the Law of the ten Words, this is a description of sin, as opposed to Holiness and Righteousness, 1 *John* 3 4. *Rom.*6. 19. 2 *Cor.*6.14. Anomy is that foul comprehensive evil, which Christ doth hate, *Heb.*1. 9. To be reckoned amongst the Anomous ones, is to be reckoned amongst the vilest, and most notorious of sinners, *Mar.* 15. 28. *Luk.* 22. 37. They were Anomous hands, which did crucifie Christ, *Act.*2.23. Anomous works are grieving and vexing to the Righteous Soul of a Righteous Man, 2 *Pet.*2.8. Anomy is that great Evil, which Christ came to redeem his people from, *Tit.* 2. 14. Anomy is that sin, which all Christ's justified ones have freely forgiven unto them, *Rom.* 4. 7. *Heb.* 8. 12. *and* 10.17. Anomy doth lay aside that Rule, by which we must judge of Good and of Evil, of Sin and of Duty, *Rom.* 4. 15. *and* 5. 30. It is one of Antichrists Names, that he is the Anomous one, 2 *Thess.* 2. 8. Anomy is the hainous crime of the later days, *Mat.*24.12. 2 *Thess.*2.7,8. Anomous ones will be cast out of Fellowship and Communion, in the purer Churches of the later-day-Glory, *Mat.* 13. 41. Such as live and die working of this Anomy, will at the last be shut out of the New City, and the Heavenly Glory, *Mat.*23. *and* 23.28,33. *p* We must take one and all, one and every one of the ten Words. They are conjoyned into one body of the Law; and must be so likewise in our Obedience: It is, as it were, one copulative, if you dissolve and break one, you dissolve and break all, and thereby violate his Authority, who requires obedience to all, and to every one of them. All the ten Commandments is but one Commandment. A Law Kingly; A Law of Liberty; A Law by which we must be obliged; A Law by the works of which men must manifest their Faith to be of the right saving living-kind, and by which Faith is made perfect. The same *Elohim* who spake one of the Laws of these ten Words, spake all and every one of them; in a singular eminent manner at the Mount *Sinai*; he spake at other Seasons; but this Law was spoken with more solemnity of proclaiming.

p Jam. 2.8--12, 22. Deut.8. 1. & 5. 31. & 6. 1. & 11.22.

This is that Law, which *q* the Apostate Angels, were and are trangressors of: Satan is the Evil one; he sets himself up as a God to be worshiped, which is against the first and second; he is a blaspheming spirit, against the third Word: He keeps not the Seventh-day Sabbath, and tempts men to profane it; against the fourth Words. He has broken the Law of his Relation, and tempts all, both Superiors and Inferiors, to break the established order, according to the fifth Word. Christ calls him a Murderer against the sixth Word. An unclean spirit; against the seventh Word. He is a Thief, a Robber, a Stealer: Robbs men of their holiness and happiness; steals away the Word out of their hearts; against the eighth Word. He is a Lyar, against the ninth Word. A covetous craver of what is not his own. And he sollicits men to covet what is their Neighbours, against the tenth Word. For, this Decalogue is the Rule of Holiness, and of Righteousness, given to *r* Angelical Natures, who were summoned to appear at the solemn promulgation, and proclaiming of this Law. Even the Holy Spirits are doers of *Jehovah*'s Commandments, and they hearken unto the Voice of his Word. And what is more yet, this Law will be the perfect, established, continud Law, and Rule of Holiness, and of Righteousness of the glorified ones for ever in Heaven. How great therefore is there ignorance, and how gross their mistake, and dangerous their errour, who daringly assert, that this Law was temporay given only to one national people, of *Israel* and some few more; as if others were not under the obligation of it, at least in part, if not in whole! *s* Whereas, it is a Kingly Law, to which all mankind ought to be subject and conforming, all being concern'd in this Law, all being to be judged by this Law; all sin and duty being to be measured by this Law. There must an universal regard had to all and to every one of the Commands in the Decalogue, both by Prince, Minister and People: There is a note of universality, requiring Obedience to all these Commands, and a word of singularity, forbidding the breach and violation of any one of them. Though Christ have Redeemed his people from the Curse of this Law, yet not from the Rule of it: the Redemption from the Curse of it, doth still establish the Rule of it.

q 2 Pet. 2. 4. 11. 22. John 5. 19. John 17. 15. 1 John 3. 8. John 8.44. Mar.5.8. Mat.12.43,45.

r Psal.103.20,21. & 104.4. Zech. 1.10,11. 1 Pet. 3.22. Rev.19. 10. & 22.9. Mat. 25.31. Deut.33. 2,3. Psal.89.7.

s Jam.2.8, 9, 10, 11,12. Rom. 3. 29--31. & 4. 15. & 5.13. 1 John 3. 4. John 12.48. Rom.2. 14, 15, 16. Exod.12,38. & 20.10. & 23. 12. Lev. 4.13, 22. Gal.3.10,13.

And as to this particular Law, of the weekly Seventh-day Sabbath, there

was

was a mixed multitude of others with the Israelites, at the very time of proclaiming it: And the Stranger, yea the very Cattel, are expresly comprehended within the bounds, and in the very Letter of this Word, and natural Reason for the observation thereof. And if men will still be so adventurous in this age of clear Light, and of shining discovery, as to go on to do the labour and work of their particular Functions and Imployments on the Seventh-day, there is no Word of God that doth dispense with this, neither can any word of man bear them out in it, against a direct prohibition.

The ten words, or the Law of the Decalogue, being that perfect Image and exact Sampler, according to which all Mankind in the loyns of *Adam*, were at the first created in all Wisdom, Holiness and Righteousness, as their finite Capacities could take in, and it being still the Rule and Direction for the renewing and restoring of Wisdom, Holiness and Righteousness in any of the sons and daughters of men, it is therefore in a proper sense, the Law of Nature; and it being so, it hath some foundation in the Humane Nature, and so doth respect all Mankind, Jew and Gentile, Male and Female, no Sex nor Age, no Language nor People excepted; which Law when proclaimed at Mount *Sinai* *t* universally concerned all the men and women, that then were, since have been, now are, and that shall be in the after Generations; *u* the Head and Representative of us all, was under the Direction and Obligation of this Law, and so are all the Posterity of *Adam*: Sin was in the World from *Adam*, even unto *Moses*, and Death was reigning in the World from *Adam*, even unto *Moses*, and the Law was existing in the World from *Adam*, even unto *Moses*, when it was a new promulgated; for, where the Law is not in being, sin is not reckoned: Thus was the first *Adam*, the representing Type of all Mankind, who had this complete Law concreated with the Humane Nature. This Decalogical Holiness and Righteousness, though not the very natural Essence, and real Substance of the Humane Nature, nor necessarily flowing from the very principles of that Humane Nature, yet was a concreated perfection in him, and a connatural suitableness to him; it was implanted in *Adam*'s heat, which Law and Obedience thereunto was the greatest part of his resembling the Image and likeness of his Creators and Makers, it being after the same Pattern, a Law commanding all Good, and forbidding all Evil, a Law of hidden ages, without limitation of any time, place or person, serving all times, all places, all persons, being an absolute full Directory both before and since the Fall; whether this Law were given outwardly by the Creator to *Adam*, by word and voice, is not now the matter of inquiry: Let it suffice, that it was given to *Adam*, which all his Postery should conform unto: It was continued in the Church all along, as a Rule of Life; so it was to *w Noah*, one of the Fathers of the Gentile Nations, who was a just man, perfect in his Generations, walking with *Ælohim*, and finding Grace in the Eyes of *Jehovah*; he was a Preacher of Righteousness, a very Holy, Righteous Man, and an Obedient Believer: The Anomous, or lawless times of the later days are compared to *Noah*'s days in that corrupt age. Thus also to *Abraham*, *x* who was the Father of many Gentile-Nations, of a multitude of them: this *Abraham* had an expres full Testimony from the LORD himself, that he was such a one as obeyed the voice of *Jehovah*, and kept his charge, his commandments, and Laws, which three words are the same that are afterwards used, by which to express the ten Commandments, the Judgement, and the Statutes, which God gave by *Moses*: *Ælohim* knew *Abraham*, how that, he would command his sons, and his house after him, and they should keep the way of *Jehovah*, to do Justice and Judgement. Thus also *y* to *Moses*, and to those of his time, before the promulgation of this Law of the ten Words at Mount *Sinai*: *Jehovah Ælohim* by *Moses* rebuked those who contrary to their LORD's commandment, went out to seek food on the Seventh-day Sabbath, and he expresseth himself thus in his convincing reproof, *How long will ye refuse to keep my commandments and laws?* (the same words again) implying that, that rebellious, disobedient people did continue on to be transgressors of this holy Law of the ten Words, particularly to be breakers of that Law of the Seventh-day Sabbath, so that, these Laws were well known to the Church and people

t Eccles. 12. 13, 14.

u Rom. 5. 12, 13, 14.

w Gen. 6. 8, 9. & ch. 10. 2 Pet. 2. 5. Ezek. 14. 14. 20. Heb. 11. 7.

x Gen. 17. 4, 5, 6. Rom. 4. 16, 17. Gal. 3. 28, 29. Gen. 18. 19, & 26. 5.

y Exod. 16. 28, 29, 30.

of God, by a long continued handing of them down by Posterity from Age to Age, though practical Anomy, or lawlesnes had too much crept in and corrupted them of that Generation, who neglected and broke them, especially whilst bond-slaves in *Egypt*. Afterwards when this Law was proclaimed and commanded at Mount *Horeb*, where was *z* a great mixture, a miscellaneous multitude of Israelites and Gentiles, who were present at that Mount; and the stranger is expresly named in the very Letter of the Fourth Word or Command; so that, he also was under the obligation to yield obedience unto the Law of the Seventh day Sabbath. The mind of man having by sin covered over with thick darkness, ignorance, errour, and long disuse, evil inclinations to Vice, having much depraved and blinded the Understanding, The LORD in words of his own *a* mouth proclaimed this Law, that it might be a manifest Testimony to mankind, that natural Notions and Novelties of the Law, concerning the difference between Good and Evil, Duty and Sin, were divinely ingrafted into the Nature of Mankind, and were consentaneous unto this Eternal Rule of Holiness and of Righteousness, which is in *Ælohim*: He instaurs and restores the intire knowledge of his Will in his Law, by this solemn promulgation, that those old Letters of it, which were much worn and defaced in the decayed Monuments of corrupt hearts, might be more deeply ingraven, and more plainly read again, that what men had observed, he by his own speaking Voice, and writing Finger might rightly explain; thus interposing his own Royal Authority, to beget an inward testimony in their own consciences, for the justness and equity of his holy, righteous Law; that all Mankind might be convinced of their sin and misery, and might thereby be awakened to make out after a remedy, otherwise they would be left altogether without excuse: Upon the second of the Trumpets at Mount *Sinai*, all Mankind was bound to make diligent inquiry after that, which the LORD, *b* who is the King of Nations there spake, so that, they are all under his Law, and are all bound thereunto, being all concerned to take notice of the promulgation thereof by Royal Proclamation, though more especially given forth at that place of *Sinai*. It is not unworthy of serious consideration, what a tonourous loud voice that was, which not only all the Israelites did hear, *c* who yet were about six hundred thousand men, a multitude that took up a great space of ground, when *Ælohim* spake all the Words of the Decalogue? This voice was also accompanied with a sound of Trumpets, *d* so exceeding loud, as that the Lord could make all Mankind then alive to hear it: such a sound shall go forth in the last day: Besides all this, what tempests were there at that solemnity, what smoke, what fire, yea, what thunderings, and what an Earth-quake? Such as might shake all the Inhabitants of the Earth at once, and make them take notice of it: For, not only did Mount *Sinai* or *Horeb* quake greatly, but *e* that expression of Mount *Sinai* also doth shew, that other parts of the Earth were shaken too: The Earth was then shaken, as the Earth shall be shaken at Christ's coming in the later days, when all Nations shall be shaken or moved, or made to tremble, all and every one of them, so shaken as the Heavens then will, all of them at once. All the Earth is bid to rejoyce at *Jehovah*'s reigning, which is described *f* by his solemn giving of the Law, which the Church is to rejoyce at; and this is applyed unto Christ; all the inhabited World was then enlightned, all the Earth saw and trembled: he then and their declared himself to be LORD of the whole Earth in giving forth this Kingly Law. Thus this glorious Lawgiver himself descended from Heaven with a shout, his Charriot being twice ten thousand thousands of Angels, the LORD being with them at *Sinai* in the Sanctuary; *g* and when he ascended to on high, he led captive a Captivity, he had taken Gifts unto *Adam* (observe, so is the Original word, or in *Adam*, which *Paul* doth explain to be men, all *Adam*'s posterity, particularly from that time) and also the rebellious to dwell with that God. *h* This Law universally concerneth all, for in Christ all are one; and whoever they were of the Heathen Nations that came into the Church of God in that day, and were obedient unto all the Laws of *Jehovah*, they had a part with *Israel* in all the holy things of God; the Strangers themselves were under a Promise of having an allotted Inheritance

in

z Exod.12. 38. Numb. 11. 4. Deut. 29. 11. Exod. 20. 10.

a Exod.20.1,&c. Job 23 12. & 22. 22. Psal.78.1,2. & 119.13,72,88. Deut. 18.15--19.

b Jer.10.7.

c Exod.12.37.

d Exod.19. 18, 19.& 20.18.Heb. 12.18,19,20, 21, 25,26. Deut.33. 2. Psal.19.1-10. Rom. 10. 18. Deut.30. 11--14. Rom.10 6,7,8. 1 Thess.4.16.

e Psal.68.8,17, 18. & 114. 1,2, 7. Heb.12.18,19, 20, 21. 25,26. Hag.2.7. Deut. 4.6,7,8,11.

f Psal,97.1--7. (Heb.1.6.Rev.4. 5.) Psal. 97.5. & Judges 5. 5. *Mountains and Hills in the plural number then flowed and melted.*

g Psal.68.17,18. Ephes.4.8.

h Exod 12.49. Lev. 24. 22. Numb.15.15,19, Gal 3 28.Act.15. 9,11. Ezek 47. 22,23. Deut.2. 25. & 4.6,7,8.

in the Holy Land, together with the Tribes of *Israel*. There were the same privileges to the Obedient; to the Stranger, as to the Home-born: The same judgments executed upon Transgressors of the Law of the Ten Words, were he the one or the other. All Nations under Heaven heard report of *Israel*, and of the LORD's appearing for them, and giving them his holy Law. Let the Reader further observe, how it was afterwards, when *Solomon* built the Temple, at his dedicating of it, he put *i* the Stranger into his Prayer, as well as the Israelite: And this wise, just Judge (especially whilst his heart was right with the LORD) judged according to this Law of the ten Words, and the judicials annexed thereunto: *k* *Solomon* had his Dominion from Sea to Sea, and from the River unto the ends of the Land; they that dwelt in dry places kneeled before him, and his Enemies licked the dust: The Kings of *Tharshish*, and of the Isles rendred an oblation; the Kings of *Sheba* and *Seba* offered a present; and all Kings bowed down to him, all Nations served him; he reigned over all Kingdoms, who were someways under his subjection, *l* being herein a Type of Christ; so that, *Solomon* was a kind of Universal Monarch upon Earth, ruling and governing by *Jehovah*'s Laws. Consider, what the Office and Work of the Prophets was after *Solomon*'s time, even to preach Commentaries and Sermons upon this Law of the ten Words, directing transgressors unto the *Messiah* to procure pardon and reconciliation: And these Prophets, especially some of them, had not only the *Israel* of God put into their Embassie and Commission, but also the Gentile Nations and Kingdoms, and People, *m* let *Jeremiah* be one eminent instance of this, when the LORD did set over the Nations, and other the Kingdom; according unto that Word, which he brought or sent to them from *Jehovah*, and according as they yielded obedience, or not unto this Law of *Jehovah*, so they were either built and planted, or plucked up and broken down, spoiled and destroyed: *n* All those Nations, unto whom *Jehovah* sent *Jeremiah* with a word of Prophety were many, not *Jerusalem* and *Judah*, the Kings thereof, the Princes thereof, but also *Pharaoh* King of *Egypt*, and his Servants, and his Princes, and all his People, and all the mingled People, and all the Kings of the Land of *Uz*, and all the Kings of the Land of the *Philistines*, and *Ashkelon*, and *Azzah*, and *Ekron*, and the remnant of *Ashdod*, *Edom* and *Moab*, and the Children of *Ammon*, and all the Kings of *Tyrus*, and all the Kings of *Zidon*, and the Kings of the Isles, which beyond the Sea; *Dedan* and *Tema*, and *Buz*, and all that in the utmost corners, and all the Kings of *Arabia*, and all the Kings of the mingled people, that dwell in the Desert; and all the Kings of *Zimri*, and all the Kings of *Elam*, and all the Kings of *Medes*, and all the Kings of the *North*, far and near, one with another, and all the Kingdoms of the World, which upon the face of the Earth, and the King of *Sheshach*. The LORD had a controversie with the Nations, and he pleaded with all flesh, with all men, by this man's Ministery, the cracking sound, and the terrible noise whereof went East, West, North and South, to the ends of the Earth; and that strife in Judgement, which the LORD had against them, was because they transgressed this holy, righteous, just Law of his; and were not the Gentiles also then under the obligation and direction of this Law?

i 1 King 8 41, 42, 43.

k Psal. 72. 1--14. 1 King. 4. 21.

l Mat. 28. 18, 19. Acts 1. 8. Col. 1. 5, 6. Rev. 11. 15. Psal. 2. 1, 2, 3, 6, 7, 8.

m Jer. 1. 10.

n Jer. 25. 15--35.

Now that, I am upon somewhat of the Historical part of this Narration, let me here add some passages both before and after the time, wherein *Jeremiah* did live. Let us go back as far as *o* *Noah*, who found Grace in the Eyes of *Jehovah*, who was a just man perfect in his Generations, and who walked with God, *Jehovah* himself giving of him this Testimony; he was one who was intire in his obedience to all the Laws of God in his life and conversation, and he was heir of the Justice or Righteousness, which is by Faith, and was a Preacher of the same Doctrine of Justification in the sight of God by Faith in the *Messiah*. This *Noah* was *p* the Father of those Nations and Peoples; who after the Floud did multiply and spread, and inhabit the Earth: and by this means the Laws of *Jehovah* were made known throughout the world, and thus also was the Church scattered and disperst in several places; more especially in the days of his Son *Shem*, there were visible Church-societies, and publick Church-meetings, called, The Tents of *Shem*. In and about *Abraham*'s

o Gen. 6. 8, 9. & 7. 1. Heb. 11. 7. & 2 Pet. 2. 5.

p Gen. 10. throughout & Ch. 11. 10--32. & 9. 27.

time, who was also *q* Father of many Nations, in his Family, the Church of God shined forth in its glorious lustre, and comly beauty; he was one of whom the LORD himself hath witnessed, that he obeyed the voice of *Jehovah*, and kept his Charge, his Statutes and his Laws; *Jehovah* knew him, that he would command his sons, and his house after him, and they should keep the way of *Jehovah*, to do Justice and Judgemeut: Such care would he take to make known unto others the Commands of *Jehovah*: And about *Abraham*'s time, *Job* and his friends were not strangers to the Laws of the LORD, though dwelling a great way off in the Land of *Uz*, off from *Abraham*, they also had their Congregations for true pure Worship, *r* *Job* declaring against Idolatry, and observing instituted times for solemn Worship; and he answered for himself against the false accusations charged upon him by *Eliphaz*, that his foot had held the right path of *Jehovah*; his way did *Job* keep, and not turn away; and the Laws of his lips he did not cast off; *Job* did lay up the Words of his Mouth more than his daily bread; whereby it doth appear, that those parts were not strangers to *Jehovah*'s Laws, those more particularly, which in some respects are more the Laws of his Lips, and the words of his Mouth. Further, full home to *Moses*'s time, and in his days, we have foot-stepts of the Laws of the true Religion, even amongst those who were none of *Israels* off spring: *s* *Balaam* of *Syria* in *Mesopotamia* had a gift of Prophety, and knew the Law of *Jehovah*, and being a publick Teacher, did spread the knowledge of it about in Assemblies. Examine we the Captives of the LORD's People, besides some other smaller scatterings: There was one Captivity of the ten *t* Tribes by *Salmanassar*, King of *Assyria*, who planted those Israelites in *Hala* and *Habor*, by the River of *Gozan*, and in the Cities of the *Medes*; whither this great Conqueror, and mighty Monarch did transplant them, making them to dwell in places far remote from their own Land, where they communicated the Knowledge of the Laws of *Jehovah*. Here was a great dispersion of that Nation; we find not that any considerable part of these ever returned to dwell again in their own Country; being placed here by the *Assyrian*, in *Parthia*, *Media* and *Persia*, there or thereabouts they still dwelt in the days of Christ, and in the time of the Apostles: * Another Captivity was of the two other Tribes, *Judah* and *Benjamin* by *Nebuchadnezzer*, King of *Babylon*, more than one hundred years after the former: *Israel* was first in the Apostasie, and yet *Judah* would not take warning: At the seventy years end, many of these two Tribes returned to *Jerusalem*, and dwelt in their own Land again, building again the Temple, being encouraged thereto by *Cyrus*, re-erecting their City, and restoring their Commonwealth: This also lasted till Christ's time, and some years after: yet many of the Jews staid behind in *Babylon*; great numbers had well accommodated dwellings, and were loath to leave their Habitations, though in a stranger Land, where Historians tell us they had their Academies, Schools and Doctors; these two were numerous dispersions beyond the River *Euphrates*: A third Captivity by a Grecian King of divers after the return from *Babylon*, whose off-spring were carried Captives into *Egypt*, where that King reigned, whom he planted in *Alexandria*, and the places thereabouts, who had their Synagogues there. Let us take the account from Scripture Record: A few Days, a Week, or thereabouts after Christ's Ascension, there were met together of them at the *Pentecost* Feast, when men of several Nations, *Parthians*, and *Medes*, and *Elamites*, and dwellers in *Mesopotamia*, and in *Judæa*, and *Cappadocia*, in *Pontus* and *Asia* *Phrygia*, and *Pamphylia* in *Egypt*, and the parts of *Lybia* about *Cyrene*, and stranger-Romans, both Jews and Proselytes, *Cretes* and *Arabians*, devout men out of *u* every Nation under Heaven (observe every Nation under Heaven) to that these dispersions were more or less in all Nations (besides the last Captivity *w* by *Titus* almost forty years after Christ's Ascension) insomuch as that, in almost every City of the Gentiles, whither the Apostles travelled and came to preach Christ, and the glad tydings of Salvation by him, there were Jews who had their Synagogues: *x* *James* doth direct his Epistle to the twelve Tribes scattered abroad; *y* and *Peter* doth inscribe his unto those of the dispersion in *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*; he salutes them from

Babylon

q Gen. 17. 5. Rom. 4. 17. Gen. 26. 5. & 18. 18, 19.

r Job 1. 1, 5, 6. & 2. 2. & 23 11, 12. & 31. 26, 27, 27, 28.

s Numb. 23. 7.

t 2 King. 17. 6 --18. & 18. 9, 12. 1 Chron. 5. 26.

* 2 Chron. *last Chapter, compared with the Books of* Ezra *and of* Nehemiah.

u Acts 2. 5--11.

w Luk. 21. 24. *The Jews shall be carryed Captive over all Nations.*

x Jam. 1. 1.

y 1 Pet. 1. 1, & 5. 13.

Babylon which was their Metropolis; from all which put together, it is evident, that *Jehovah*'s Laws were publiſhed throughout the inhabited World, made known in every Nation, to the Gentiles, as well as to the Jews; all Mankind being concerned therein, as to their Eternal Eſtate: ſo that, if as Adverſaries have confeſſed, it were the Gentiles Duty to obſerve the Law of the ten Words, as ſoon as theſe were made known unto them, which have ſo much of ſelf-evidence in them, commending themſelves to every man's conſcience at firſt view, we take then their own conceſſion, and would improve what they grant for their own conviction, that ſeeing (beſides what was made manifeſt to Gentile Nations of theſe Laws, before *Moſes*'s time) there were many preſent at the very time of Promulgation of the Decalogue of Mount *Sinai*, and who knows how many more might hear the ſound of Chriſt's Voice at that time? and there was one and the ſame Law to Iſraelite and to Gentile, and ſeeing in the after-diſperſions of the Iſraelites and Jews, unto the ſeveral Nations, into all Nations, theſe Laws were publiſhed abroad among the Gentiles, that therefore the Gentiles alſo, who had, or at leaſt might have had the knowledge of theſe Laws, were under the obligatory power of them. Come we now to the New Teſtament: This doth not run in the ſtile, nor carry the form of enacting new Laws, which were never before; but (as to the Matter in hand) it doth confirm and eſtabliſhed the Old Law of the ten Word. & This was the conſtant Doctrine of Chriſt, when he ſpake to this ſubject.

z Mat. 5. 17, 19, &c. 19. 17, 18, 19. & 22. 36--40. *and elſewhere.*

This Decalogical Doctrine and Rule of Life, was not at all diſanulled, or any way diſſolved by this Lawgiver, but he made it to ſtand firmly in his place, and to preach the good old Goſpel of Reconciliation through his Name, he being that very *Meſſiah*, who was foretold of ſhould come in the fleſh, born of a Virgin, and to declare the ſound old Doctrine of Faith, for the comfort of ſuch converted Souls, as turned from ſin to a Saviour, and ſo obtained Juſtification and Salvation by Faith in Chriſt, *a* which was the ſame in all ages of the Church, under the ſeveral diſpenſations of Grace, unto all and upon all that believe, which Truth hath Teſtimony from the Law and from the Prophets: This Law of the ten Words, the Apoſtles by Commiſſion from the LORD Jeſus Chriſt, commend and command to all rational Creature, as a Rule of Life, in their Preaching and Uniting to the Gentile Nations, not as by way of new conſtituting, and re-enacting of Laws, as if they had been no Laws to them before, but reviving and re-inforcing of theſe *b* old Laws upon their Conſcience; and this they often bring in, eſpecially *Paul*, ſometimes to prove a Doctrine, othertimes convincingly to reprove for a ſin, or reformingly to correct ſome Error or Vice, or chaſtizingly to inſtruct ſome Duty of Holineſs and Righteouſneſs, according as the particular occaſions for theſe were; taking it for granted, that they were a Directory for the *c* Gentiles, as well as for the Jews. The Apoſtles, when they preached to Jew or Gentile, before the New Teſtament was written, were it a Doctrine or a Duty, or what elſe, which they preſſed upon the hearers, ſtill they proved what they taught out of the *d* Scriptures of the Old Teſtament, as that which did and doth bind (I ſpeak of the Law of the ten Words) both Jew and Gentile; this was a part of that word-foundation, on which all the Jewiſh and Gentile Churches were built. Examine we ſome paſſages in the Epiſtles to this end. There were Gentiles in the Church at *Rome*, and *Paul* in his writing to them, doth evidently declare, That they were under the Obligation of thoſe Commandments, which were delivered from God by *Moſes*, giving *e* particular inſtances, in ſeveral of the Laws of the ten Words, as the Marginal references will inform. And commending of this Law in the general at large. There were Gentiles in the Church at *Corinth*, and *Paul* in his firſt Epiſtle to them, doth convince them both of ſin and duty, *f* from what was written in the Law of *Moſes*. There were Gentiles in the Church of *Galatia*, yet *Paul* doth convince them of their guilt and curſedneſs, whilſt they were in their ſinful ſtate, from thoſe things, *g* which were written in the Book of the Law, and ſheweth them the neceſſity of Faith, as to Juſtification, which he proveth out of the writings of an Old Teſtament Prophet; and as for Love, he

a Rom. 3. 21, 22. Acts 15. 11. Heb. 13. 8. Rev. 13. 8. Gal. 3. 8. Hab. 2. 4. John 14, 15. *Where is the ſame expreſſion with the words in the ſecond Commandment.* Exod. 20. 6.

b 1 John 2. 7, 8, 2 John 5. 5, 6.

c Rom. 3. 29. 30, 31.

d Acts 26. 22, 23. Rom. 15. 4 Epheſ. 2. 19, 20, 21, 22.

e Rom. 13. 8, 9, 10. & 1. 29, 30, 31, 32. & 7. 7 22.

f 1 Cor. 9. 9, 13. & 14. 34.

g Gal. 3. 10, 11, 12. Deut. 27. 26. Hab. 2. 4. Gal. 5. 14. Lev. 19. 18. Mat. 22. 39.

he declares unto them, that all the Law is fulfilled in one Word, *Thou ſhalt love thy neighbour as thy ſelf*, which was the ſame Doctrine with that of *Moſes*, and of Chriſt. There were Gentiles in the Church at *Epheſus*, yet was that Church *h* built upon the foundation of the Prophets of the Old Teſtament (whoſe writings were much of them a Commentary upon the Law of the ten Words) as well as under the Apoſtles of the New; he urgeth upon them obedience to the Decalogical Law, and particularly doth ſingle one out of the Ten, about honouring of the Father and the Mother, which was the firſt Commandment of the ſecond Table with promiſe. An induſtrious Reader, and a diligent obſerver, may quickly carry this through the New Teſtament, and ſpare me the further labour by his own unprejudiced ingenuity. The Gentiles as well as the Jews, are in their natural corrupt ſtate, in Sin, and under the Curſe, *i* which ſin is a Tranſgreſſion of this Law: The Light of Nature in the Gentiles, eſpecially when rightly and throughly informed by the Word of God, approves of every one of the Laws of the ten Words. There is but *k* one only Lawgiver, who has mere and direct Empire over the conſciences of all Mankind, even *Jehovah Ælohim*, who is able to ſave and to deſtroy, according as men obey him or not: And there is one only perfect Rule of Life, to which all thoughts, words and actions ſhould be conformed, and by which we ſhall be judged at that laſt Great Day, even the Word of God, the ten Words ſummarily; this is the chief, the principle, the ſupreme Directory: Whatſoever is written in the heart of the Pagans, ſo far as it is right, is concordant unto this Law. The Will of the LORD, concerning what is or is not to be done, which way ſoever he has revealed it to all, or to any of Mankind, is ſtill the ſame with this holy, righteous Law, when ever he has ſignified to man, what his requirements from man in theſe matters are: Unto his Will muſt the will of all Mankind be conformed; all Mankind is always bound to will that, which God would have them to will; all Mankind, who have the uſe and the exerciſe of right Reaſon, cannot but acknowledge, that the two great comprehenſive Summaries of the ten Words do bind them all, which are, *To love the LORD our God with all our heart, and with all our ſoul, and with all our mind; and to love our neighbour as our ſelves*; all are reduced to this bipartite Univerſal Law. Though the LORD variouſly reveal his Will and his Word for the manner, yet his Will and his Word is one and the ſame for the Matter. That Law of the ten Words, which was written on Tables of Stone, is the ſame in the true Nature of it, with that which is written in the hearts of men; all the ten Words are the prime dictates of right pure Nature, as ſoon as they are offered to a man's mind and cogitations, they preſently command his aſſent and conſent, and require his Faith and Obedience; they carry along with them a clear ſelf-evidence, leaving no place for doubtingneſs, where the proper ſignification of the words is ſufficiently perceived, they are ſelf-credible, and ſhine forth in their own light and authority, ſo conſentaneous to innate light, is the whole matter of them; external Revelations thereof, do exactly agree to its internal expreſſions, this Law has been publickly Read and Preached in that Miniſtery of the Word, Which the Church did injoy in all Ages, a perpetual means, and a bleſſed Inſtrument which God hath uſed, for information in what is the Duty of Man, for conviction what is ſin in Man, and for exhortation to all Holineſs, as an abſolute Law, and an Univerſal Rule. There never was, never will be, a repeal of this Law, which is ſo lively an expreſſion and draught of the Holy Righteous Nature of *Ælohim* himſelf. A perpetual duty has a perpetual binding; theſe Laws are neceſſary everlaſtingly, and ſo will the obligation be: Though the Preface of this Law be objected by ſome to be occaſional and perſonal, the Law it ſelf is perpetual, and binding to all: Many of the Poſterity of *Iſrael* were never literally themſelves bond-ſlaves in *Egypt*, yet this Law bound them; ſome ſpecial new peculiar Reaſon may be brought to inforce a general Duty: The Myſtical intendment of that Preface, doth belong even to us Gentiles; *l* For we were delivered in their deliverance, we Believers, as members of the myſtical Body of Chriſt, ſo we ſhare in their mercies, and we alſo are brought *m* out of ſpiritual *Egypt*; and even in the Letter it is thus far true, as *Mitzraim* may ſignifie, Diſtreſſers

h Epheſ. 2. 19, 20. & 6. 1, 2, 3.

i 1 John 3. 4. Rom. 4. 15. & 5. 13.

k Jam. 4. 12. & 2. 8--12.

l Pſal. 66. 6. Hoſ. 12. 3, 4. *We. Vi.*

m Rev. 11. 8.

Distressers or Distresses: O, who will give, that the set time were fully come, *n* when both Jew and Gentile shall keep Seventh-day-Sabbath together; even all Nations in *Jehovah*'s house, which shall be called an house of Prayer. How can right reason judge that the Sons and Daughters of men are exempted and freed from acknowledging of *Jehovah* to be LORD of the Creature which he hath made, by giving unto him a due stated proportion of time, which is a part of Divine Worship so natural; and which hath been assented to, and used by Mankind since the beginning of the World: And that there might be no mistake about the separate, appropriate time for his weekly Worship, he himself hath plainly, expresly prescribed the Seventh day for the Weekly Sabbath in his Word, and stamped it upon Created Nature; that all Mankind, in the use of lawful appointed means might come to the true knowledge of it, and might agnize him in the due observation of it; keeping this instituted time with a discriminative regard, using it with a select and distinct respect from the other foregoing days of the same Week, for the solemn Celebration of the Worship of God. The Sabbath was made *o* for *Adam*; for Man, as Man; therefore for all men, all men being in *Adam*. The Seventh-day-Sabbath had its being given it, and its end assigned it even for the good of Mankind: it was made, born, and brought forth for this purpose; it was for this that it did exist and come abroad into the created World: *p* And was made, that Man might do it as an holy Sabbath day. *Hutterus*, in his Hebrew, on that place in *q Mark*, has it thus in, to pass over to this *Adam*; not for the very being of Man, as a day of rest is some ways necessary every Week after the six foregoing days of labour, but also for Man's well being, it being necessary for holy Worship and Services, for Priviledge and Communion; made also for ease, rest and benefit of *r* other Creatures in their kind, in reference to Man. It is *s* the Seventh-day, that passeth under the command, in the orderly, weekly, Revolutions and Successions of time: Where-ever all the inhabited Earth over, there is a Seventh-day weekly, there that people are under the Authority of this Precept, whatever the variation be, as to the several beginnings and endings of the days in the several climates; and this is natural in every Country where-ever Nights, and Days, and Weeks are measures of daily and of weekly time, even from the beginning: Where-ever the Darkness began, there began the Evening; and where-ever the Light began, there began the Day-part of the natural Day, which was more especially pointed out after the creating of the Sun, Moon and Stars on the Fourth Day, before the Seventh-day Sabbath. As for those Objectors, who quarrel at their scriptural, natural command, by their supposition, that under the seventieth, and so onward to the nintieth degree, the day continues in one place about two Months together, in another about four Months, and in another about six Months out right; these Calenders upon their own supposition should inquire, whether ever the LORD did appoint such places for *t* habitation unto Mankind? What Genealogies, concerning persons and pedegrees, are there to be found in those places, if there be no exact computation of Time? God having afore appointed the Times? what Geography is there in such Climates, as to Habitations, or measurings out of the limits of several Nations? He having appointed the bounds of Habitations. That Scripture in the *Acts*, forecited in the Margin, makes mention of all the face of the Earth; *u* the Face-part is habitable, by Divine appointment, that which faceth the Sun in its going and coming. There is Non-inhabited un-inhabitable Earth spoken off, by the Prophet *Jeremiah*, who, a little after that, doth make mention particularly of the Seventh-day Sabbath: It should therefore be examined by these Contenders, whether all Mankind should not dwell there, where Sabbaths may unquestionably be kept without any such strifes of disputations, and where the means of saving Knowledge, and of sanctifying Grace are injoyable? As for the people of half-year-night, and of half-year-day, or of any people near either the North or South Pole, where some say is continual Day-light for many years together: Where do the holy Scriptures make mention of any such people, whom the LORD would have so to measure their time? they are Scripture-days, which we must stick to, and reckon by. A Day is not properly merely Time, but a well proportioned measure

n Isai. 56. 1--8.

o Mar. 2. 27. διὰ, cum accusative significat propter & ut plurimum, finem notat. ἐγένετο.

p Gen. 2. 3. לַעֲשׂוֹת

q Mar. 2. 27. Bagnabur ha Adam.

e Exod. 23. 12.

s Gen. 2. 2, 3. Exod. 20. 8--11.

t Acts 17. 26.

Πᾶν τὸ πρόσωπον τῆς γῆς

u Luk. 21. 35. Amos 9. 6. Esai. 18. 3. & 40. 22. & 51. 6. Psal. 24. 1. & 33. 8, 14. Isai. 26. 9. Nahum. 1. 5. Psal. 49. 1. Isai. 38. 11. Dan. 4. 15. Jer. 17. 6, 19--27.

measure of Time: Nights and Days, Weeks, and Months, and Years, have their constant motions, their successive courses, their unchangeable periods, and renewed returns. In every Nation and Country, where-ever men do inhabite, they must begin the Seventh day at that time, when that Seventh-day doth naturally begin in that place; and some of the Objectors do acknowledge that, even in those Climates between seventy and ninety Degrees, there is an equivalent space of time, measured by hours, days, weeks, months and years, by which they overthrow most of the force of their own Argument. God commanded no impossibility in Nature, in requiring a determinate day in every week to be kept, as a weekly Sabbath by man, by all mankind, though some daringly would infer the quite contrary. We must take the Seventh-day as the Creator hath made, and continued it to us: The Law of the Seventh-day Sabbath, is not bottomed upon Ethnick Philosophy, which has corrupted the Principles of Astronomy, and of Geometry, of Theology, and of Christianity, but upon holy Scriptures, and created Nature. The Seventh-day Sabbath, instituted and commanded in Paradise, and renewed, and re-inforced at Mount *Horeb*, (neither of which places were in the lesser *Judæa*, or *Canaan*, and therefore, this Law of the fourth Word was not a local Precept, of force no where but in that lesser *Judæa* and *Canaan*, as some affirm; this Seventh day Sabbath) is such a kind of day, as may be known, kept and observed by men: where-ever they should inhabit: That day in every week, which followeth the six foregoing known days of labour, is none of ours; it is the day of *Jehovah*; he hath plainly pointed it out to us in this Law; none need to say, the knowledge hereof is hidden from us, who shall ascend for us into Heaven, and bring the knowledge thereof to us, that we may know it, and observe it? it is clearly demonstrated to us by *Ælohim* himself: we may not make the Sabbath-day the sixth day, for then we should shew our selves unthankful in not receiving the LORD's own bountiful allowance unto us of six days for labour in our particular Functions: Neither are we to make it the eight day, for then we incroach on the LORD's Right, and are not contented with his liberal Grant of six days for our own employments. It might be asked of these Objectors, whether God have any Covenant People near the North Pole and South Pole? if so, whether they have not the Scriptures? If they have, how then can they so mingle Faith with *w* several Scriptures, if such a people have not Day and Night in their successive daily Seasons? was not the whole Scripture fitted for all Mankind, for all Nations, *x* for every rational Creature in those Nations, to whomsoever the glad tydings of Salvation should come? and did not the LORD hereby confirm the lasting establishedness of the Covenant of Grace? Is there one Bible for temporate Zones, and another Book for Poles, and for the inhabitants thereabouts? Day and Night were made *y* for the Earth or Land: The Heavenly Luminaries have a preaching Voice to all Languages and People night and day: To be *z* under the Sun is a phrase, which signifieth to be in this inferiour World: those that do live in this inhabited Earth, are set out by being beholders of the Sun, all who have eyes and will use them to that end; the Sun is made for light by day; and the Sun riseth upon the evil and the good. There was a First, Second, Third, Fourth, Fifth, Sixth, and Seventh Day in every Week here in *England*, from the beginning, ever since it was dry Land, and will be so to the Worlds end, if it still continue dry Earth: and therefore, let us make use of such arguments as do concern our selves; there has been always a day from one going in of the Sun, to the next going in of the Sun here in this Island, ever since it was an Island: the created Sun was just in those very places of the firmament, at those seasons of the year, as to its setting or rising, as it is now at the same seasons of the year, by unvariable constancy in his ordinary course; and our continued certain measure of Days by Divine Ordination in the revealed Word, and in created Nature, must be *a* by the orderly, regular Motion of the Sun, Moon and Stars, this being one great end of their Creation, and these being made before man was Created; so that as soon as man had a being, he might measure his time this way; though it was made known unto him by the LORD, on what day of the week he was created,

w Gen.8.22. Jer. 31.35, 36. & 33. 20,25.

x Mar. 16. 15.

y Gen.8.22.Psal. 19.1,2,3,4.

z Eccles. 1.3,9, 14. & 2.11,17, 18,19,20,22. & 3.16. & 4.1, 3,7, 15. & 5.13. & 6. 1,12. & 8.9,17. & 9.3,6,9,11,13. & 10.5. & 11.7. Psal.58.8.Eccles. 6.5. Acts 13. 11. Jer. 31. 35. Mat. 5.45.

a Gen.1.14--19.

created, and which was the Seventh-day Sabbath, when *Jehovah* made a promiſe unto *Abraham*, that ſhould be fulfilled ſome hundreds of years after, it is ſaid, that in the *b* ſelf-ſame day, the Prophecy was fulfilled; ſo that, there is a certain Rule of meaſuring of Time. Oh how much is it to be lamented, that although the Seventh day Sabbath be ſo evidently and plainly aſſerted through the whole Scripture, yet multitudes who have and do own the Scriptures, will not as yet receive this holy Law of Chriſt, whilſt there is any thing that doth but look like ſomewhat of an Objection againſt it, they take up with every humane conjecture, though beſides and againſt the Word; many there are who will rather boldly attempt to throw down all weekly Sabbaths, than humbly ſubmit, and obedientially conform to *Jehovah*'s determinate weekly time of the Seventh-day, though Scripture and Nature have joyntly eſtabliſhed it. *c* When the LORD threatned, and accordingly executed it, to drive his *Iſrael*, in caſe of ſuch provoking diſobedience, into ſtrange Nations, unto the utmoſt parts of the Heaven, yet there they were under the Law and Obligation of the ten Words. In *Judæa* it ſelf, or *Canaan* the leſſer, the breadth from Eaſt to Weſt was generally fifty Miles, to which, if the Kingdom of *Sihon* and *Og* be added on the other ſide *Jordan* (parcels of *Canaan* the larger, and poſſeſſed by *Ruben*, *Gad*, and half *Manaſſes*) the breadth reckoned to be eighty Miles, which doth make ſome variation of minutes, according to this objection, and by the ſame reaſon made it impoſſible for them to keep, as to the ſame minute parts of time, with reſpect to the weekly Sabbath; but, as for the larger *Canaan*, which the Iſraelitiſh, and Judaick Kings ſubdued under their Dominion, this had a *d* much larger extent, as has been in part ſhewed already; their foot did tread, and their coaſt was from the Wilderneſs and *Lebanon*, from the River, the River *Euphrates*, and unto the hindmoſt Sea: The Wilderneſs of *Paran* was the Southern part of *Canaan*; *Lebanon* was a Mountain at the Northen bound: *Euphrates* the great River was the Eaſtern border of their Territories, *e* the hindmoſt Sea, or after Sea, called by the *Greek* and *Chaldee* the Weſtern Sea, was the main or great Sea toward the going in of the Sun, this was to the Weſt their Weſtern bound. This was prophetied in *Moſes*'s and *Jehovah*'s time, and afterwards fulfilled in *f Solomon*'s days; where the Nations ſubdued were to fear and to worſhip, where the Sun and Moon went forth and went in, in their ſucceſſive courſes; the *Chaldee* doth interpret: with the riſing of the Sun, and in the light of the Moon, that is, at Morning and at Evening, *g* as the twelve Tribes are ſaid ſo inſtantly to ſerve God: *h* Thoſe Countries, which were far South, where the inhabitants dwelt by the Main Sea, as *Ethiopia* and *Arabia*, dwelt in by the Poſterity of *Sheba* and *Seba*, the Nephew, and Son of *Cuſh*, the Son of *Cham*, the Son of *Noah*; the Queen of *Sheba*, or of the South, ſubmitted to *Solomon*: *i* He had Dominion from the Salt Sea, the Lake of *Sodom* to the main Sea, the limits of *Judea*; from the River *Euphrates*, which was Eaſtward; from the River to the Land of the *Philiſtins*, and to the border of *Egypt*: The *Ethiopian* Deſerts or dry places were ſubjected to him, they bowed down their faces to the ground before him, as is the manner in the Eaſtern Countries: *k* Here Chriſt was preached, and his name was filiated, that is, Chriſtians were there; for as a Son continueth his Father name, ſo was Chriſt's Name there continued in thoſe that believe on him; which name of Chriſtians and of Children, was long after revived under the New Teſtament; and how were they Chriſtians, if they did not profeſs and practice obedience to Chriſt's Law of his ten Words? Men of all Nations, even in *Solomon*'s time counted and ſpake of Bleſſedneſs in Chriſt, in being brought under his Holy and Righteons Laws, and in their ſubjection to him and to them: *l* All the Earth was filled with Chriſt's Glory, and the Nations bleſſed the Name of his Glory. Did not *Solomon* expect, that theſe ſubmitting Nations ſhould receive Laws from the *Meſſiah*? and was it a reaſon of any weight or force then to object againſt the Seventh-day Sabbath, becauſe of the different Horizons and Climates?

b Exod. 12. 41, 42.

c Deut. 30. 1, 2, 3, 4, 10, 11, 12, 13, 14. Neh. 1. 8, 9. Jer. 8. 3. & 16. 15. & 23. 2, 3, 8. & 29. 14, 18. & 32. 37. & 40. 12. & 43. 5. & 46. 28. & Acts 2. 5.

d Deut. 11. 24. Joſh. 1. 3. Deut. 1. 7. Gen. 17. 18.

e Joſh. 1. 4.

f 2 Chron. 9. 26. Pſal. 89. 36, 37. & 72. 5, 10, 17.

g Act. 26. 7.

h Gen. 10. 7. 1 King. 10. 1--10. Mat. 12. 42.

i Pſal. 72. 8, 9. 1 King. 4. 21.

k Pſal. 72. 17. *See the Margin in ſome Engliſh Bibles*, Acts 11. 26. Heb. 2. 13.

l Pſal. 72. 19.

From Evening to Evening is the firſt great Natural meaſure of a long Day according to Primitive created Order. A late Author has brought in ſome objections againſt this, which do call for ſome anſwer. The Artificial Day, or

Day-light, saith he, was anciently before *Israels* going out of *Egypt*, counted the beginning or former part of the Natural Day, and the Night the later part of the said Natural Day; in that when the parts of the Natural Day are mentioned in Scripture, before *Israels* coming out of *Egypt*, *m* the Morning was set before the Night; and beeause, at what time soever, or hour of the Day-light, the Scripture speaks of the following Night, it speaks not of the Night, as belonging to the Day following; *n* but as belonging to the day before going; and becaufe our Sunday-Sabbath, saith he, or LORD's day, is the very same day of the week, which was anciently observed by the Jews and Gentiles, for the solemn day of their solemn weekly Worship, beginning at the light part or morning of the day; becaufe *Israels* coming out of *Egypt*, and after that by the Gentiles; but *Moses* put back the account to begin the Sabbath-day *o* at the evening before, whereupon they so began their week-days also, whereby their Sabbath-day was measured out unto them, to be their Seventh-day, otherwise their Seventh-day would not have been proportionable to their six days of labour; and so Christ reassumed and brought forth all that day-light, and put it to the next day, with which together with the night following, he made a new distinct day by rising early in the *p* morning of that new made day; and becaufe, the days of the first week of the Created World were *q* creational, extraordinary universal daies, when it was day, it was day over the universal World; when it was night, it was night every where over the whole Universe, both in regard of the beginning, and ending of the day and the night. Thus he:

m Gen.1.16,17, 18.

n Gen.19. 34. & 21.42. & 26. 24 Numb. 33. 3. 1 Sam. 19.11. Mat.6 34. Jam. 4.13,14. Exod. 13.21,22. Lev.8. 35. Numb.9.21.

o Lev.23.32.

p Mat. 28.1.

q Gen.1.

Whereas he doth affirm, that when the parts of the natural day are mentioned in Scripture before *Israels* coming out of *Egypt*, the morning was set before the night, let the History of the Creation in the beginning of the Bible be read, and there it may be found expresly in the very Letter, that *r* the Evening is put before the Morning in every one of the six foregoing days of the week, the Evening and the Morning were one day, the Evening and the Morning were the Second day, the Evening and the Morning were the Third day, the Evening and the Morning were the Fourth day, the Evening and Morning were the Fifth day, the Evening and the Morning were the Sixth day; they were then so, they have continued to be so, they now are so, and they ever will be so to the Worlds end, as long as such Evenings and Mornings do last, this Author endeavoureth to darken the clearness of this evidence, by a bold asserting, that *Moses* in writing the Book of *Genesis* after *Israels* coming out of *Egypt*, when their day, their natural day being to begin at Even, did therefore also so set it down in his History of the Creation; For, saith he, if *Moses* should have said, the Morning, *Gen.*1. *The morning and the evening was the first*, second, third, fourth, fifth, sixth, seventh day, putting the Morning before the Evening, he might have seemed thereby to have disliked the said change appointed by God as aforesaid; of making the evening, the beginning of each day, after their coming out of *Egypt*: Thus he reasoneth, and yet acknowledge, that *Moses* was inspired by the appearance of God to him: but this arguing doth carry no probation along with it; they are not right words, and so have no forcibleness with them; would the Penmen of this Holy Writ, which was dictated to him by the Holy Spirit, speak and write quite contrary to the created Nature of Darkness and of Light, lest he should seem to dislike a pretended charge? Especially this Author saying (though without proof) that such a change was appointed by God? was there any just cause and good reason for such a man of God, to dislike any of God's appointments? of all the Prophets, that arose in *Israel*, *s* was there any like unto *Moses*, whom *Jehovah Ælohim* knew face to face? The things which *Moses* wrote, were they his own? No; *t* but the Law of the LORD by his hand? *u* Did not the after-Prophets bear witness to this *Moses*? had not *Moses* Letters Testimonial from the LORD Jesus Christ himself, and *w* of *All that he spake and wrote?* That which *Moses* said, *x* was it not the Commandment of God? Hath not Christ willed *y* to hear this *Moses*, which if any do not, neither will they be perswaded, though one rise from the dead? What God spake unto *Moses*, *z* doth not God speak the same unto us, *a* that which *Moses* did

r Gen.1.5,8, 13, 19,31.

s Deut.34.10.

t Chron.34.14.

u Psal. 103.7. Dan.9. 11. Mal. 4.4.

w Luk.24.25.27, 44.

x Mar.7.9,16. Mat.25.3,4.

z Mar.12.26. & Mat.22.31. *compared.*

a *Compare* Mat. 22.24. *with* Mat. 12.19.

did say, is it not as much as *Moses* wrote unto us? *b* Was not *Moses* faithful in all Christs house, What? would the Infallible holy Spirit dictate according to the disliking fears of man, and not according to the true nature of created beings?

b Heb. 3. 2, 5.

Whereas, he further saith, that, at what time soever, or hour of the day-light, the Scripture speaks of the following night, it speaks not of the night as belonging to the day following, but, as belonging to the day before going; I answer, that, in those Scriptures, *c* which he doth cite, where the word *Æmesh* is used, some of the best *Lexicographers* and Translators do render it *d* past time, and the Past night. As for the LORDS appearing to *Isaac*, The same night, or that self same night, there is nothing either expressed or implyed in this, that doth say, *e* it was the night belonging to the immediate preceding day light; neither any such thing in the forementioned Scriptures in the margin; but, that self same night doth point out that eminent remarkable night of *Jehovahs* appearing to *Isaac* to incourage him against his fears, promising unto him his presence, blessing of him, and confirming his faith in the multiplication of his seed, *f* the place in *Numbers* has a quite contrary proof to what this Author doth bring it in for: For, this morrow, did make up the self-same day with the foregoing Night, as may be discerned, if that Scriptures cited *g* in the Margin be compared with it, That self-same-day, That same which followed after in time did belong to that Night, that very Night, that same; For otherwise the *Israelites* did not come out of *Ægypt* in one day, but in part of one day, and in part of another day; the same Passover day which began at even, was the day of their going out; and this Author confesseth, that, the Natural day began at even, when the *Israelites* were come out of *Ægypt*. The night was made the former part of such a day; *h* This was prophesied of four hundred years or more before the full accomplishment thereof.

c Gen. 19 34. & 31. 40.
d Cocceius. Arias Montanus, *and others which I consulted.*
e Gen. 26. 24.
f Numb. 33. 3.
g Exod. 12. 41, 42. Deut. 16. 6.
h Gen. 15. 13. Act. 7. 6. Exod. 12. 41.

That place, which he doth urge out of *i Samuel*, doth shew, that *Saul* had an intention to have *David* to be slain in the Morning, if he did not make an escape in the Night; but, that, it should therefore hold forth the Morning of another natural day, to which the foregoing night did not belong, is this Authors meer saying, without any evidence in this place.

i 1 Sam. 19. 11.

Those expressions *k* in *Matthew* and in *James*, *To Morrow*, doth signifie the time coming: but, how can this convince us, that, This, *To Morrow*, doth demonstrate the Natural day to begin in the Morning? for, we have the same expression in the significancy of it in *Hebrew*, above threescore times in the Old Testament, after the *Israelites* coming out of *Ægypt*, relating, some to Religious, others to Civil affairs; in which time this Author doth acknowledge that the Night was made the former part of the Natural day? *l* amongst which these in the Margin are some; so that, even Then as to Civil affairs the *Israelites* did not commonly account the Artificial day of day light to be the former part of the Natural day; which though sometimes asserted by this Author, is yet elsewhere in the same Treatise contradicted by him, when he confesseth the week days had the same measure even then with the seventh day Sabbath which began at even, so that, how to reconcile such contrary sayings to one matter I discern not, much less to reconcile them both to the Scriptures of truth, when men do forget in one part of a book what they write in some other part of it, inconsistent with a former passage. His other Scriptures out of *m Exodus*, *Leviticus*, and *Numbers*, do, not witness what he doth bring them into the court for, seeing, although the Day-part be set in order of place in those citations before the night-part, yet this doth not there testifie, that, therefore the Day-part must in order of Nature and of Time, be before the Night-part in the Natural day, *n* for divers other Scriptures do place the Night before the Day, and that, after *Israel* came out of *Ægypt*, when he himself owneth the Natural-day, to begin at even. The same we may also find *o* in the New Testament both before and after Christs resurrection, after which this Author would have the morning of the Natural-day to be in time before the Evening of it. He, that would be informed in the *p* true

k Mat. 6. 34. Jam. 4. 13, 14. *ἀυριον*, (So Gen. 30. 33.) *in aurion.*
l Exod. 16. 23. & 19. 10. & 32. 5, 6, 30. Levit. 23. 11, 15, 16. Num. 11, 18. Josh. 5. 11, 12. & 7. 13. Exod. 17. 9. & 18. 13. Num. 14. 25. & 16. 5, 7, 16, 41. Josh. 3. 5. & 5. 12. 2 King. 6. 28. & 7 1, 18. & 8. 15. Prov. 3. 28. & 27. 1. Jer. 20. 3, 7. Zephan. 3. 3. Psal. 22. 13. & 56. 12.
m Exod. 12. 21, 22. Levit. 8. 35. Numb. 9. 21.
n 1 Sam. 25. 16, 1 King. 8. 29. Esther 4. 16.
o Mar. 4. 27. & 5. Luk. 2. 27. Act. 20. 31. 1 Thess. 3. 10. 2 Thess. 3. 8,
p Gen. 1. 5, 8, 13, 19, 23, 31.

right order must resort to the first established Law in primitive created Nature, and in Scripture determinations, when this case is professedly treated of: and therefore *q* both in the Hebrew and in the Greek, when both the parts of a Natural day are joyned together in one Word, the Evening and the Night are put before the Morning and the day, So that, there is no putting back by *Moses*, nor bringing forward by Christ, the account of Nights and of Days, but they have all along continued as they were at the first made by the unchangeable Laws of the Creation: For, hereby doth the LORD prove the unchangeableness of his Covenant of Grace. The first Creational days and week were the just measure of every after-week, and of the days thereof in the ordinary course, succession, and revolution; and particularly the fourth, fifth, sixth, and seventh days of that first created week were measured out by the heavenly luminaries, and the three foregoing days of that week were of the same nature. As to evening, darkness and night going before the after morning, light, and day: all and every of the seven days of that week, As days, were such as the after-days, and were the measure of after-days in their stated order; it was night and day in the several parts of the earth, as it is now: the well-setled frame of the standing statute of created Nature is not to be inverted. Could not, did not, the creating *Ælohim* carry the foregoing created evening, darkness and night, and the following, morning light and day in the same moments of time to cause the same beginnings, continuings and endings of nights and of days, wheresoever and whensoever it is night and day, any where, in any part of the earth then as it is now? Darkness and light were severed, then both in nature and in time: this Author doth acknowledge a revolution of them on the first created day: and that, the night was before the day in one Hemisphere. From this part of the earth is the Scripture account, in the opposite part it is Sea; by his own arguing, it could not be night every where at the same time, for light was in the other Hemisphere, and so the first day did not every where begin at the same time; for, it could not be day where it was evening and dark, nor night where it was morning and light; thus, has he intangled himself in his own net of humane reasoning, which he so spread to have catched seventh-day-sabbath observers. If when Sun, Moon, and Stars were created and put into their moving walks, on the fourth day, they made an universal day that so all seven might in a just proportion of length and number answer to one another, as he affirmeth, Then at the same time it was night in some parts at full noon when the Sun shone in its strength and the light was cleerest and fullest; and then also it was day in some parts at the mid of night when it was darkest (as the two parts of a natural day are distinguished) and yet both these he asserts to be an universal day, contrary to Scripture and Nature, he saith, a little after, that, Sun setting was in some places on the fourth day before Sun-rising, and therefore it may be inferred according to this concession, that, it was night in some places when it was day in other places; in other places it was Sun-rising before it was Sun-setting; he, who would make it otherwise in respect of the wide earth, must take this Authors bare words for it without any proof: our weeks and the days thereof here in *England* are as the first week and the days thereof were at the first creation of this part of the earth, unless he can evidence, that it was since that brought hither from some other part of the earth, and if he could do that, yet it would make nothing for the proving of his main general assertion, whilst the main of the present inhabited earth doth stand firmly in the same place where it was at the first before it was inhabited.

There is one part of his objection, which doth expect to have somewhat replyed to it, wherein he thus argueth and reasoneth; our Sunday-sabbath, saith he, is the very same day of the week, which was anciently observed by Jews and Gentiles for the solemn day of their solemn weekly worship, beginning at the light part or morning of the day, before *Israels* coming out of *Ægypt*, and after that by the Gentiles, and since Christs time by Gentil pagans and by Gentil-Christians; thus far he, the proof whereof, he referreth us to some humane Authorities, having quite contrary humane histories, which do relate a different practice, some whereof I am upon this occasion even necessitated to point unto; for,

q Dan.8 14. Gnereb-boker, *See the Margin in the English Bibles. A natural day is An Evening-Morning.* 2 Cor.11,25. *It is* Nuchthemeron, *A Night-day. See* Act.27,27,33. *compare also* Gen. 1,5,8,13,19,23 31.Exod.27.21. Levit.24.3. Psal. 55.17. Dan.8.26. Esther 4.16. Jer. 31.35.& 33.20,25

for, it is Scriptural Authority and Law, and created nature and order, which we reſort unto for the proof of our poſition, and therefore the Reader is here deſired to bear a little herewith, ſeeing I am even driven into it, ſo many ſeveral Treatiſes having been ſent and brought unto me, which ſome are under a temptation to misjudge to be unanſwerable, unleſs ſomewhat be ſaid and written to ſtop the mouths of ſuch gain-ſayers.

The Pagan Sun worſhippers kept Sunday (as this and other days of the week have their heatheniſh names ſtill kept up beſides the word and contrary to it) the Jews kept Saturday; for the Heathen charged the Jews, that, they worſhipped *Saturn* for their God; ſo doth one *r* Hiſtorian record, becauſe, they kept the ſeventh day, which the Pagans had conſecrated to *Saturn s:* Another called the Reſt, or quietneſs, or leaſure time of the Sabbaths *Saturnius* chairs, or chairs of *Saturn:* and therefore the Chriſtians Sunday Sabbath is not the ſame day of the week obſerved by the Jews *t* the Pagans did draw the *Ionic* or *Aſiatic* Jews into their Civil Courts on the ſeventh day, which the Jews complained of to him that was the Superior Power in Civil Government. A learned *u Lexicographer* makes Sunday the firſt and Saturday the ſeventh day of the week among Pagans. *w* The Warring Pagans both before Chriſts being born of a Virgin and alſo ſince, did purpoſely aſſault the Jews in fight on the ſeventh-day: The Pagans did ſcoff at the Jews Sabbath, of which we have an account given in Scriptures and humane hiſtories do alſo ſpeak and write the *x* ſame: when the Chriſtians complyed with the corrupt practice of the Pagans, the Pagans charged the Chriſtians, that they were worſhippers *y* of the Sun, becauſe they kept and obſerved the firſt day of the week their Sunday. The Chriſtians do generally call the firſt-day of the week the Sunday and their Sabbath-day, as this objector doth, whereas Saturday has the name of Sabbath in all their Law Books in the Engliſh Ancient Records. This objector doth confeſs, that, their Sunday-ſabbath could not be the Jews Saturday-ſabbath; ſo that if there were no change of the day of the week from the ſeventh, the laſt, to the firſt in *Moſes*'s time, which this Author calleth the ſeventh day, all his building is upon the ſand, and doth totter and fall. Another great *z* Antiquary doth reckon the ſeven days of the week according to their courſe and order, Sunday the firſt and ſo onwards, Saturnday the ſeventh, as moſt Chriſtians now do; the moſt Ancient *Germans* being Pagans, as having appropriated their firſt day of the week to the particular adoration of the Sun, whereof that day doth yet in our Engliſh Tongue retain the name of Sunday, the next day, was Monday, appropriated to the Moon, as the ſecond great luminary, the third day was Tueſday from *Tuiſco* the reputed god among the Ancient *German* Pagans, the Conductor of the *Teutonic* people at the confuſion of *Babel.* This objector doth confeſs, that, *Adam* knew from the ſtandard of Gods working the ſix foregoing days, and reſting the ſeventh, what was a day, a week, and the boundary thereof, that, in the ſtate of innocency the ſeventh day was Sacred, and that, this ſeventh day Sabbath was ſanctified by God, and celebrated by our firſt parents in Paradiſe; and that never was the week counted to be more or leſs than ſeven days with any people: Therefore, I infer from hence, that, *Adam* kept the weekly ſeventh-day in order of time from the creation, As the weekly Sabbath-day in imitation of the Creators Reſt; and *Adam* lived nine hundred and thirty years; which obſervation he left upon record for after-ages, *a* the holy Spirit calleth the ſeventh day the Sabbath day after Chriſts Aſcenſion into Heaven; Many of the Authorities from humane Hiſtories, which this objector doth quote, do militate for the LORDS ſeventh day againſt the Sunday Sabbath of this Author. *b* An Ancient Hiſtorian of our own witneſſeth, that the Reſt on the ſeventh day was wont always to be celebrated: who is there, ſaith another, that doth not honor that ſacred day returning each Septenary of ſeven days? neither is there any City of the Greeks, ſaith a third, or of the Barbarians, nor any nation, to whom the cuſtom of the ſeventh day, in which we Reſt, hath not come; The firſt Fathers, ſaith a fourth, being taught of God, kept the ſeventh day holy to God; a fifth ſpeaking of the ſeventh day, affirmeth it to have been Venerable and Sacred in all ages among all Nations, I might add, a ſixth, ſeventh,

r Cor. Tacitus.
s Fauſtus Manicheus. Auguſtin, l. 1. de conſenſ. Evang. c. 22. & l. 18. Contra Fauſt. cap. 2. & 5.
t Joſeph. Antiq. l. 16. c. 4. & 10.
u Minſhew.
w Joſeph de bello Judaic. l. 1. c. 5. & Antiq. l. 12. c. 1, 2, 8. & l. 18. c. ult. *So in the hiſtory of the* Macabees. 1 Mac. 2. 32, v. 38, 41.
x Lam. 1. 7. Aug. l. 6. de Civ. Dei, cap. 11.
y In Tertullians *time.*
z Verſtegan, *in his Antiquities, from* p. 68, *to* page 80. & p. 10. p. 90 10, 11. 12, 71, 72, 188.
a Act. 13. 14, 42, 44. & 16. 13. & 17. 2. & 18. 4.
b Beda, *in his* Hexameron. Philo-judæus, de vita Moſis, l. 2. Joſeph. contra Ap. l. 2. Mercer. in Gen. 2. 23. Aug. Steuchius *on* Gen. 2. Clem. Strom. l. 5. Euſeb. de præparat. Evang. *l.* 13. c. 17. Rivet on Gen. 2. *and in his* Diſſert. de Orig. Fab.

venth, eighth, and many more, one calleth the Dominical day *c* the eight from the Creation; Another doth give it the name of the first after the Sabbath, a third doth describe it by the beginning of days, which a fourth doth call the first day of the week; a fifth doth style it in a Sermon of his, the first day of the week: a sixth nameth it, the eighth day, which is also it self the first, a perfect week. In the second Century, Christians, on the first day of the week worshipping towards the East while they prayed, fell into a suspicion of worshipping the Sun. Another affirms, that, God rested when he had finished the former creation, and therefore the men of that generation observed the Sabbath on the seventh day: by, that Generation, he speaketh of the whole time from the beginning of the world full home to Christ; which is a Testimony, that, the seventh day was not changed in *Moses*'s time from what it was before *Moses*; one of the Authors cited in the Margin doth acknowledge, that, the Pagan-gentils observed the seventh day, every where this custom prevailed to observe the same seventh day, which the Jews used to keep holy, so common was it grown: * Pleaders for the Dominical day do lay the foundation of their observing of it upon Christs Resurrection, which they assert to be on the first day of the week; on this day, saith one of them speaking of the Dominical day, the world received its beginning; The first day of the week, because of Christs resurrection, saith another, is the birth-day of the whole humane nature; Why did the Heathen, the Pagans scoff at the Jews for observing the seventh day as Sabbath, if they both kept one and the same day before *Moses*, and a different day after *Moses* and after Christ, which *d* the Pagans called the seventh day? why do they name the seventh day which was kept festival in *Palestine*, if another day were the seventh? and why do they call the Jews seventh days by the name of Sabbaths, if they did not judge them so to be? and why do they give unto the Jews the name of Sabbatarians? several of the Pagans do deride all *Sabbaths*; one of them says, that, the *Sabbaths* of the Jews were dedicated to sloth or idleness. Another calleth the observation of the *Sabbath* an evil solemnity and Foolishness, and says, that, to observe the *Sabbath* was ridiculous, because, that, in so doing they lose the seventh part of their life, *e* one of the First-day-men writeth, that, the Gentiles and all the Heathen did not keep the seventh day which the Patriarchs did according to Institution, they did altogether hate the only true holy day, and would not observe it themselves, but, they erected other days to an holy and Religious use; the *Romans*, he saith further anciently instituted every ninth day, and the *Græcians* every eighth day, and neither of them the seventh: the *Romans* dedicated their ninth day to *Jupiter*, the *Græcians* consecrated the eighth unto *Neptune*; but, neither of them consecrated the seventh unto the LORD; and these two were the chief of the Heathen Philosophers; we, saith he, speaking of Christians, that are for the First-day, keep not the same day which was from the beginning. So that the Reader may by this discern, how much men will be at a loss, who resolve this case into humane Authorities and Histories, which are many of them so quite cross and contrary to *Scripture*-truth, and which do so contradict one another: satisfaction and settlement, such as is sound and demonstrative, can never come in that way. *f* Another Advocate for the first-day doth declare, that, *Cyprian*, *Tertullian* and *Hilary* do call the Dominical-day the eighth from the Creation; the Enemies derided the Christian-sabbath, saith *Ruffinus*: *Athanasius* saith, that, he observed the Sabbath day, not as it was in the first age, in the beginning of the world; *Philo* the Apostles contemporary, asserteth the seventh day-sabbath's observation to be according to the Law of nature, constituted by God at the Creation of Nature: *Athanasius* acknowledgeth that the seventh-day-sabbath was observed from the Creation till Christ. The seventh day of every week in order from the Creation was Sacred, not only to the Hebrews but Gentiles; thus the Author, cited in the Margin; with much more, if it were needful which might be added, to discover the invalidity of the objectors arguing, who doth bring many humane Authorities against himself and his own assertion, and against whose way of arguing many contradicting humane authorities are and may further be brought;

so

c Tertul. de Idol. c. 14. An. 200. Cypr. Ep. 59. An. 380. Basil M. de Sp. Sanct. c. 27. D. Yong, p. 54. Chrys. de Eleemosyn. Hilar. Proleg. in Psal. Tertul. apol. adverſ. Gen. c. 16. Athanaſ. de Sab. & Circum.

Dr. Young, *on the Dominical day*, p. 121, 122, 123, &c. *He calls the Dominical day, the eighth day from the Creation, which is also the First.* p. 148. & p. 101. Chrys. Auguſt. l. 6. de Civ. D. cap 1.

* Leo. ep. 81. c. 1.

d Ovid. l. 1. de Art. amand. & l. 1. de remed. amor. Plutarch. de ſuperſtitione. Tacitus Agatharchid.

e Dr. Bound. p. 22, 64, 65, 90, 265.

f Dr. Young, *in his Dominical-day; as it is tranſlated into Engliſh (although I have his Treatiſe in Latin) to which Edition I refer in the Pages both here and a little before cited.* pag. 73, 74, 110, 111, 112, 113. (Philo de mundi opificio & de vita Moſis) See Dr. Young. p. 121, 122, 123, 124.

so widely will men wander, whilst they go astray from the word-way of the LORD's Precepts. *g* One of the learnedest in this Century doth affirm, the τὸ ῥητὸν (the expres's Letter of it, as it is written and read in its obvious meaning) of the Fourth Commandment pointeth at the Sabbath, as it was in the first Institution, the Seventh day from the Creation. The very Gentiles both Civil and Barbarous, both ancient, and of later days, as it were by an universal kind of Tradition, retained the distinction of the Seven Days of the VVeek, notwithstanding that great variety of differences, which is betwixt them in the ordering of their Years and Months: Every where they attributed some Holiness to the Seventh-day; they were not ignorant, that the VVorks of the Creation were finished on the Seventh.

g Dr. Usher in his Letter to Dr. Tuiss. published by Dr. Bernard. pag. 75,79,80,81, 82,83,85,86,87, 88,89. In these pages are more such humane Authorities, if we had a mind and will to multiply them.

But whither have these Objectors diverted me? I now return.

O what a many peculiar honours hath the LORD put upon this Law in his Word. *k* The Ark in which was nothing else put, but only these ten Words, had many Dignities conferred upon it. It was made of durable Wood, not so subject to putrefaction; this Wood was overlaid within and without, with pure Gold; It had a Crown of Gold round about: The Pot of Manna was before it, by which *Jehovah Ælohim* confirmed the Seventh-day Sabbath: Out of this Ark *Jehovah* spake by Oracle: This was an assurance of *Ælohims* gracious presence amongst his people, and that he did dwell there: There must they worship before him, with a proomise of acceptance. The Propitiatory covered it: There, between the Cherubims, the LORD himself sat. I could fill up much more paper upon this one Argument. The Lawgiver himself was the Writer of this Law. *i* The Law is one of Christ's Names. *k* The Name of *Ælohim* was given to the Ark of the Covenant: It being an illustrious Symbol of his presence. All the prefiguring, prophetical Scriptures in the Old Testament, relating to this Law, have a New Testament significancy and sense. What a multitude of Scriptures might here be heaped together, in commendation of this Law? It has an invincible firmness! There Precepts are true and certain! The Church is governed by this Law as its Rule! Christ himself submits his Doctrine, to be examined by it! There is Perspicuity in this Law! It is perfect in its Nature and Doctrine! *l* When the Spirit of the LORD doth bring it on with living Efficacy, and with saving Power, O how wonderful are its effects! It begets Faith, its Regenerates, it nourisheth, it makes to be growing, it inlightens, it gives heavenly saving Wisdom, it restores and strengthens the Soul, it exciteth a lively firm Consolation, it joyeth and refresheth the Heart, it kindlerh a love to God in the Heart, it furnisheth with Armour against temptations and assaults, It doth guard against captious Sophistry and Treachery; It leadeth to Life, and to eternal Salvation: Nothing may be added to it, or taken from it. *Moses* leads to Christ, and Christ sends to *Moses*. They appeared together at the Mount of Transfiguration. The characteristical Notes, and the distinguishing Marks, that do difference an Evangelical Reformed Christian Church and Disciple, from an Antichristian Synagogue, and a Worshipper of the Beast, are the keeping of the Commandments of God, and the having the Testimony of Jesus Christ. Much peace to them that love *Jehovah's* Law, and to them no stumbling-block. This will be the everlasting Rule of the Holiness and Righteousness of glorified Ones in Heaven. If some one will do, he shall know of this Doctrine, whether it be of God, or not. O the happy straight goings on of that man, who fearing *Jehovah*, who delighting greatly in his Commandments! *m* Christ is the Author of Eternal Salvation unto all them that obey him, and the Father gives his Spirit unto such.

b 1 King. 8.9. Exod.25. & 16. 33,34. Numb.7. 89. 1 King.6.19. Psal.28.2.

i Isai.42.4. Mat. 12.21.

k Exo.28.29,30, 35. & 29.11,22, 25,42. 1 King.8. 62. Psal. 50. 8. Luke 1. 8.

l Rom. 7.8,9. Psal.119.throughout; and often elsewhere.

m Heb.5.9. Acts 5.32.

How freely and delightfully could I here inlarge in the commendation of this excellent perfect Law; *n* How good, how holy, how just, is this Law for the matter, intrinsecally, externally good, and holy, and just, consonant to the eternal Justice, and Holiness, and Goodness, which is in the LORD himself, whose Authority is stamped upon this, and as such is given forth from him unto

n Rom.7. ult.

to us to be a Rule. How can this be abrogated or changed, which is so full and comprehensive of that Righteousness and Holiness, which is the perfect Image of the pure unchangeable *Jehovah Ælohim?* were we more throughly conformed to it in our natures and actions, we should be tied to it, and to the Commander of it, with an everlasting love, *o* love beyond expression: How can the obligation of its mandatory power be other than eternal and immutable! O how good is it in its kindly effects, inlightning, converting, restoring, quickning, comforting, and many other ways operating upon the heart, when the holy Spirit doth put life and power into mens hearts for these productions! This way of obedience to the ten Words, is the way of lasting, of hidden age, and of everlastingness, that way, which alone of all ways will continue and hold out to the utmost duration, when all the ways of Anomous of lawless ones shall perish. Christ's Disciples should evidence and manifest their love to him, by their friendliness to his Law: The Doctrines and the Precepts of this Rule, the promises and the threatning of it, do some way or other lead to Christ, and have him for their scope, and this under the old as well as new Administration! were not the believing Israelites to look unto the covenanted *Messiah*, and to act Faith upon him? Were they not by all the Types and Figures, and *S*hadows of him, to make application of him to themselves, and of themselves to him, and and to confirm their expectation of his coming? Was not this that which made all their prayers and other services acceptable, their spiritual relation which they had unto him? How could mercy be done unto thousands, as the Letter of this Law doth include, if we exclude this *Messiah*, or Christ out of his own Laws, as if he were not intended there: The Administration of this Law was Evangelical in its great design, and main intention. Can a believer but highly prize Christ, and esteem him precious, when he doth so look into the *p* glass of this Law, as to view and loath the spots on the face of his nature and life, the least of which this Law doth discover, and will not hide any of his deformities, nor cover his wrinckles, nor paint his ugliness? In this case, how great are the benefits by Christ to the Believer, who is made of God to the Believer Wisdom, and Righteousness, and *S*anctification, and Redemption? The more that a Beliver doth honour Christ, the more will he be carried out in a *S*pirit of Love to delight in the Commands of Christ: When *Adam* was most holy, he was most obedient, and when he was most obedient, he was most acted by a principle of Love: Thus the holy blessed *q* Angels do all in obedience and love to Christ; for they also are under this Law, and at command: Even the LORD Jesus Christ *r* himself kept these Commandments of his Father, and did abide in his Love; his ready, chearful, obedience to his Father, must have an eye to a commanding Law. The Law of the ten Words, though it include a perfect holiness in its requirements yet doth it not exclude an Advocating Mediator in its intendments. O how will mens faces be covered with shame at the last, when they shall be judged by that Law, which now they so much contend against? When the LORD had given forth the Law of the ten Words; it is said, *f* Not hath he added: He added no more commands of this Nature: This was *t* almost forty years after the promulgation of the Decalogue at Mount *Sinai*. He hath not added, he doth not add, he will not add, will still be a true saying, relating to this, no more commands of this kind and sort; for they are but ten Words, a perfect Law, *u* to which nothing *is* to be added, and from which nothing is to be substracted. In this Book of *Deuteronomy*, *Moses* repeated the ten Words or Commandments, and presseth to the observation of this Law, confirming the whole of it, with promises to the believing and obedient, and with threatnings against the unperswadeable and transgressing. And Christ himself a little before his death foretold of the continuance of the *S*eventh-day *S*abbath, calling it by the *w* name of *S*abbath; well towards forty years after his death; though for the advancement of *S*abbath-learning, I propound to the Vertuoso, and the Ingenuoso of the times to consider,

o Psal 119.97, 113, 119, 127, 159, 162, 165, 167. Psal.139.24

p Jam.1 23, 24, 25.

q Psal.103. 20, 21.

r John 15.9, 10.

f Deut.5. 22.

t Deut. 1. 3. Exod.19.1.

u Deut.4.2. & 12.32. Prov.30. 6. Mat.5.17, 18.

w Mat.24.20.

2. Whether that expreſſion, *Mat.* 24.20. *Pray ye that your flight be not in the Sabbath*, do not relate to all and every of thoſe great periods of time, the deſtruction of *Jeruſalem*, the down-fall of Antichriſt, and the Tribulation of that time, which ſhall make way for the later-day-Glory? this Seventh-day Sabbath will laſt as long as this world laſteth, to the utmoſt end of it.

Thus Reader, have I through Mercy and Grace, ſomewhat traded, according to my Talent received, for the Honour of my LORD, and of his Works, Words, and Law; and for the promoting of Scripture-ſciences and Arts. It is with him what entertainment he will give it in thy heart, and what bleſſing he will there put upon it.

O the x Excellency of this Word Knowledge! *The Wiſe of heart will* y *receive Commands. They will treaſure up Knowledge, to draw it out in ſeaſon. Wiſdom is found in their lips. To the mouth of their Underſtanding ſhall they be praiſed.* z *The Well-adviſed will hearken unto Counſel, and thoſe that fear the Command ſhall proſper: Whereas the proud will be always wrangling and contending; Contemners of the Word will quickly be corrupted.* The Law, the Doctrine, the Inſtitution of a wiſe man is a clear Vein and Fountain of Lifes; and a good Underſtanding will give Grace. a *A Scorner ſeeks Wiſdom, and finds it not; but Knowledge is eaſie unto him that underſtands it.* It is facile, it is obvious, it freely preſents it ſelf, it is ſoon learnt, it is eaſily gettable, quickly attained. A Fool has not the lips of Knowledge; go we from him, his fooliſhneſs is deceitful Sophiſtry, deceptory fraud: But the Wiſdom of the Acute is to underſtand his way of practical buſineſs. Philoſophical Folly has too long been made an Hereditary Poſſeſſion, one Generation to another; Inept Opinions have been pertinaciouſly reteined: But the Wittily-ingenious, who take up with naked Truth in naked Souls; they crown themſelves with Knowledge, and they put a Crown upon Knowledge; Wiſdom is their rich and royal Ornament. b *The tongue of the Wiſe maketh knowledge good*, grateful, commendate, renders it amiable; adapting of it, and opportunely uſing it, to time, place, perſon and caſe. Speech, when according to the Laws of the Heavenly Apothecary-Art, ſalutiferouſly compounded of proper Scripture Ingredients, is Healthfulneſs; curing the unſoundneſs, the grief of mind: There is healing Medicine in ſuch a tongue. The lips of the Wiſe do ſow Science; they winnow it firſt, ſever it from chaffy Philoſophy, and then ſow it pure. That is the true good Knowledge, which the Wiſdom of God doth teach in the Word. c The beſt Intelligence is that which is grounded upon the Word: To this ſhould we attend and bend our mind, referring all our ſtudy hither; eſpecially the teachers of others; they, of all men, ſhould *d* be in theſe written Words: They are then in their proper Studies and Places; it ſhould be their Being and Life. This makes men wiſe in heart, it doth prudentiate and intellectuate them. The ſuavity, the ſweetneſs of the lips will add Doctrine, by a commodious aptneſs of ſavoury Expreſſions, and by a pleaſing elegancy of winning Eloquence; we ſhould be Lords, Maſters, Poſſeſſors of this. The heart of ſavoury wiſe ones will make their mouth to underſtand; it will ſuggeſt to the tongue, what, how, when, where, and to whom to ſpeak. A more inner underſtanding of a Truth or Thing, doth much help the Faculty of Speech about that Truth and Thing: New noble Conceipts will ſtill be under-begotten. It expedites the lips, when the Rule of all is this Word. *e* Savoury knowledge may be ſeen and read in the faces of ſuch prudent ones: It puts a placidneſs, modeſty, right-compoſedneſs, upon their Countenance, which is an Index of their Wiſdom. Such are Cool of Spirit, Moderate, placid, ſedate; not hot, and haſty, and raſh, to pour out Words. *f* Thoſe who have all their deſire and delectation in this, to find out (in a way of ſearching) all ſolid Science, and uſeful Wiſdom, they withdraw themſelves from Philoſophick and over-worldly Diverſions, to immix themſelves

x Phil.3.8.

y Prov.10.8,13, 14, Mat.12.35.

z Prov.13.10,13, 14,15,20. & 13.52. Prov. 12.8.

a Prov.14.6,7,8, 16,18,24,23.

b Prov.15.2,3,7. 14,33.

c Prov.16.20, 21,22,23, 24.

d 1 Tim.4.15.

e Prov.17. 24, 27,28.

f Prov.18. 1,4, 15.

in thoſe Holy Studies that do bring in durable Eſſence. Their Underſtanding has
g Prov.19. 2,8, 20. depth of living Waters, and their Vein is flowing over with it. *g* To be without the knowledge of the Soul, or for the Soul to be without Knowledge; not good this. How can ſuch an one govern his Actions, and order his Affairs with judgment and diſcretion? That is Wiſdom which will be found and acknowledged to be Wiſdom at the laſt, in thy laſt or utmoſt end. Ceaſe we therefore from erring and ſtraying out of the way of thoſe written words of Wiſdom. O prize
b Prov.20. 15. we this! *b* for the lips of Wiſdom are Gold, and a multitude of Gems, and a precious Veſſel. Vain affectation of Humane Wiſdom is droſſy, ſtrawy, broken
i Prov.21.16. and earthy. He *i* that wanders out of the Way of Underſtanding, from this preſcript word of the LORD, will in the end remain in the Cougregation of the in-
k Prov.22.18, 19,20,21. curably-dead. *k* To keep the words of the Wiſe in the belly is ſweetly delectable, they will be aptly put together in the lips. Study Wiſdom, that thou maiſt truſt in *Ælohim*; he makes known Wiſdom to thee, to this, for this end: They are his written Words that do teach it. In the Scripture are thoſe excellent Counſels, that do tend to true and to ſound Knowledge. The Counſels and Knowledges that are found here, are the Juſtneſs or Rectitude of Truth, or certainty of the words of Truth, every way true: It is the truth that is here learnt; To make to return words of truth to thoſe who ſend thee words truth, when others do ſend their Queſtions, and propound their Caſes to thee, for reſolution and ſa-
l Prov.23.12, 15,17,19,23. tisfaction. *l* We ſhould make our heart and our ears to enter into Diſcipline, into the Words of Knowledge. The ſeat of Wiſdom is in the heart; when that doth rejoyce, to ſee and to hear others to be wiſe, the whole man rejoyceth: The reins of a Teacher do rejoyce, when the lips of a Scholar do ſpeak Rightneſſes. When the preſcript word, and not our own or others carnal corrupt reaſon, is followed, we ſhall make a bleſſed progreſs in holy Sciences. Here is truth which we ſhould acquire into our poſſeſſion, the right knowledge of Naturals and Spirituals, not parting with it upon any terms: That is Wiſdom, Inſtru-
m Prov.24.5,7, 13,14,26. ction and Underſtanding, which is Scripture-Truth. *m* He, who is thus wiſe, is manly in ſtrength: A man of Knowledge has fortifying Proweſs; It doth increaſe his inner and outer vigor. Theſe Word-wiſdoms are unreached-heights, too ſublime for and to an evil-fool; lofty excellencies, which he cannot come at whilſt ſuch: But, to know theſe, is to the inlightned Soul, as honey, or the diſtillings of the honey-Comb; ſweet and nouriſhing, (what natural cauſality honey may have this way, for the ſharpning, quickning, clearing of Ingeny, let others inquire:) If thou have found it, it ſhall be a laſt reward. *n* It would
n Prov.25.2,11. be the Glory of Kings to ſearch out a Word, in all their warlick and civil, as well as Religious tranſactions; to inquire after thoſe treaſured ſenſes of Scripture, which would direct them in this. It would teach all to word their words over its circumſtance or Modes, aptly, opportunely, as if it moved a-
o Prov.26.16. right upon Wheels. No anſwers but are *o* Scriptural, concordant thereunto, are ſapid Counſel, or ſavoury Advice, judicious Reaſon, returned to inquirers.
p Prov.28.5,16, 26. *p* Thoſe who in this way do ſeek *Jehovah*, ſhall underſtand all, whatſoever it be that doth belong to their Office and Duty. A Prince, a Leader, in State or Church, or Field of all men, ſhould not want underſtanding in Scripture Sciences, in word-acts. He ſhould be well skilled in all ſorts of uſeful Learning; otherwiſe their imprudent miſgovernment will put them upon oppreſſing and
q Prov.29. 3. miſguiding their people. *q* O love we this Wiſdom, and this way of VViſ-
r Prov.30.1,2,3, 4,5. dom! *r* The Primitive Underſtanding of *Adam*, which he had concreated with him, is not now to us; we are corruptly bruitiſh, as to the anſwering of difficult Queſtions; it is only to be had from Chriſt in the Word, who is able and willing, He the God-man. For the knowledge of holy Ones, Angelical heavenly Ones, is not ſo with us now, not ſo born and bred with us of our own, but is a gift from him who is all VViſdom.

Reader, let thine eyes therefore, be now up to him, that thou mayſt be one
ſ John 6.4. *out of* Iſai.54.13. *and* Jer.31.34. of the *ſ* God-taught Ones; that thy knowledge may, even whilſt thou art here

on

on Earth, more grow up to anſwer the knowledge of thoſe glorified in Heaven? ‡ Thy knowledge ſhould be perfecting, as theirs perfected! O for that bleſſed day, when all the imperfections in a Believers knowledge ſhall be wholly done away! VVhen it ſhall be more preſentially viſible in the innate Light, both of the Knower, and of the things known; VVhen the Saints ſhall ſee face to face, and know even alſo as they are known! ‡ 1 Cor. 13. 12.

FINIS.